

CHRISTIAN
WORK

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CHRISTIAN WORK;

OR,

NEWS OF THE CHURCHES.



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BRITISH AND FOREIGN BIBLE SOCIETY.

THE ANNUAL GENERAL MEETING of this Society is appointed to take place at Exeter Hall, in the Strand, London, on Wednesday, the 5th of May, at Eleven o'clock precisely.

The Right Hon. the EARL OF SHAFTESBURY, K.G.,
in the Chair.

Tickets of Admission may be obtained at the Society's House, Flackfriars, where attendance will be given from Wednesday, April 23th, to Tuesday, May 4th, for the purpose of issuing Tickets upon application, between the hours of 12 and 4; on Saturday from 10 till 2.

To commemorate the opening of the New Premises, a Sermon will be preached on behalf of the Society in St. Paul's Cathedral, by His Grace the ARCHBISHOP OF CANTERBURY, on Monday, the 3rd of May. The Service will commence at a quarter past 3 o'clock.

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OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

NOTES OF THE MONTH.

A MISSIONARY discussion of some importance has taken place in the House of Lords. The Duke of Somerset, evidently ignorant of the facts, took occasion to make a general attack upon missions in connection with the recent proceedings at Yangchow. He charged the London Missionary Society with the responsibility, that society having no connection with this station. The general principle was stated frequently in the debate that missions should only follow the course of trade, and that the missionaries generally were not fitted for the work. The Bishop of Peterborough made an admirable defence. Many of our public men and organs of the press seem to be quite at sea when they touch on the subject of missions, exhibiting rather vague and foolish prejudices than accurate knowledge. Journalists and statesmen in India and other missionary fields, who know the work that is done and the men who do it, speak in a very different strain.

Mr. Gladstone's Irish Church Bill has occupied the chief attention; Christian men taking different views of its aim and probable effects.

The Education Bill, introduced by the Duke of Argyll, has been the subject of chief Scotch interest. Scotland has long been known for its good popular education. To its illustrious reformer, John Knox, and its admirable system of parish and middle-class schools, dating from the Reformation, it owes much. The position taken in all countries by many Scotchmen, even of humble origin, and the strong religious element in the character of the Scottish people, must be imputed in a great degree to its system of educa-

tion. The denominational system, though much has been done by its means, especially by the Free Church, has never been popular, and all classes hail a national system if it be based upon sound principles. There is naturally much jealousy as to its religious character, the Shorter Catechism and the Bible having been always used in Scottish schools, and there is a desire also that no church should have a preponderating influence in its management.

Ireland is roused to a fever heat of excitement by the Government measure. A strong Protestant declaration has been issued and signed by numbers of persons of highest position. It regards the proposed change as revolutionary and as a violation of good faith. The Roman Catholics receive the disestablishment of the church with favour. The Presbyterians are divided on the subject, but the majority of the laity at least are in favour of the change.

The Paris correspondent of one of our London journals calls attention to a most important subject—the number of English young ladies drawn into the Church of Rome by being placed at boarding schools in France and Belgium, and even persuaded to become nuns. These young ladies thus induced have almost invariably a fortune, which becomes the property of the convent on their taking the veil. He relates one among many instances, in which the mother having left two daughters at such a school, hears from one of them that she has become a Roman Catholic and intends taking the veil. She immediately takes the other away, but soon after she

escapes from her home, and likewise takes the veil. The elder of the two has a fortune of £8,000, which goes to the convent. Nothing can be more foolish than the carelessness with which parents often send their children, not only to convents, but other continental schools. This has done very much to help on the Romanising movement in England. There are schools, if parents would take the trouble to enquire, where not only Protestant but the highest Christian influences may be found. We could instance one such school in Paris,* most admirable of its kind, and there are others in different parts of France and Germany. Nothing can be more reckless than to hand over children for years to institutions which, for aught the parents know, may be, and which often are, under the surveillance of the the Jesuits. This is a subject to which special attention should be drawn in the present tendency of many of the higher classes in England towards the Church of Rome.

We rejoice to observe that the openings in Spain, as shown in our correspondence, increase. In Madrid the Protestant service is crowded, and it is necessary to be in the place of worship half an hour before the service begins, in order to secure a seat. Many have received a blessing. The congregation expelled from a building capable of holding only two hundred persons, meets now in one that holds eight hundred. Even in Burgos, the stronghold of the priests, where there are no less than three thousand of them, the good work is carried on with success. The Cortes are expected to pass immediately an act granting full toleration, but it is important that every advantage should be taken of the present position of affairs, in the event of a re-action. We hope that Spain has been rescued for ever from the priestly thralldom, but this is not yet quite certain, and it is necessary to make use of the noble opportunity now offered.

The Waldensian Mission in Italy continues to prosper abundantly. Mr. Buscarlet, in Naples, has now his church and schools, which have been erected at much cost, in full working order. A deputation, which was to have been headed by Dr. Guthrie, had his health permitted, is at present visiting London and different parts of England to create an interest in these missions. Other missions in Italy are also prospering. The churches of Britain and America have an excellent oppor-

tunity, and the agency should be increased tenfold. We find in the correspondence of the *Record of the Free Church of Scotland*, a description of a ceremony at Rome on the festival of St. Agnes, of thoroughly pagan character. Two lambs are brought into a church to be consecrated, and are afterwards committed to a convent of nuns to be carefully nourished and shorn for the holy wool which the Pope sends to Archbishops and Patriarchs, on the occasion of their appointments, as the symbols of their office. Both were festooned with flowers after the fashion of the animal sacrifices of the heathen, and their heads and necks ornamented with ribbons. "The entire scene—the richly decorated altar, the robed bishop radiant with cloth of gold, the elated priests, the incense bearers, the vessels of holy water, the two bleating victims lying apparently dressed and devoted for sacrifice, carried your mind back to the days when a hundred altars smoked in pagan Rome with lambs from the fold. It seemed but a small step the world had taken in passing from old to new Rome, from paganism to the forms and services of 'Catholic Christianity.'" Romanism is indeed nothing but paganism, with a thin coating of Christian names and doctrines. The preparations for the great Ecumenical Council are not proceeding very satisfactorily. The Emperor Napoleon is said to be hostile to it. The Pope is displeased with France, the last support now left him, and has written a very bitter letter to the Archbishop of Paris, whom he declines to make a cardinal.

The American missions in Turkey continue abundantly to prosper. So pervading has been the influence around Harpoot, even among those who are unwilling to be known as Protestants, that in the majority of the Armenian churches the Scriptures, mostly in the modern version, are regularly read and expounded on the Sabbath, as a new and separate service. This was formerly never heard of. The theological school in Marsovan, a little distance from the Black Sea, has just licensed its first graduating class of seven young men. There were so many urgent calls for them from all quarters that there has been no little perplexity about determining their location. The next class will be twice as large, and yet the demand will greatly exceed the supply. A conference of native pastors has been formed in this district of Turkey, having power to found churches, to license, ordain, and dismiss pastors, and generally to govern the church. God is truly doing great things in Turkey, for which we have

* On this subject we shall be happy at all times to give information, if applied to.

reason to be glad. His blessings have been abundantly showered down upon the mission conducted by our American brethren. Everywhere the rapidity of the change going on, under the influence of the Holy Spirit, surprises and startles even the missionaries. We hope that in this great and successful mission field, no attempt will be made to encourage divisive courses. There can be no pretence, except on the part of extreme ritualists, who are only a wing of the army of antichristian Rome, for interfering with those whose labours have been followed with much blessing.

While there has recently been so much said against missions, it is important to have the testimony of such a man as Sir Alexander Grant, Principal of Edinburgh University, who has lately returned from one of the highest educational positions in India. Speaking of the intellectual elevation of the natives of India during the last half century, he said :—"The missionary societies had been the pioneers ; they had led the way, and government had followed with a timidity which was altogether natural and excusable. Government dreaded to take any initiative steps in the education of the people, for fear of exciting a thousand suspicions against themselves. The missionary societies had then stepped forward to the work ; they had shown the possibility of educating the people, had shown the people the advantages of education, and ultimately they had shown that the people wished to be educated and could safely be educated. When this condition of things arrived, the government had followed it up, and covered the country with schools and inspectors, and given grants. But in doing that the government still confined itself, as in policy it was perhaps bound to do, to secular instruction ; but it must be said that, although called secular instruction, it was imbued with a spirit of Christianity which was already producing marked results in the way of thinking of the natives, and the missionary societies had been left at entire liberty to accept in their schools the principles of our holy religion in full purity." Such testimony as this, which is given by almost all intelligent men acquainted with mission work in India, is sufficient to rebut a thousand attacks from the most able journals when they speak on a subject with which they are little acquainted.

The Bombay Medical Mission has proved a wonderful success in its first year. Between 4,000 and 5,000 patients have attended the dispensary, and 20,000 persons have been treated.

The missionary societies, says the *Friend of India*, are extremely fortunate in their medical agents. Dr. Paterson in Madras, Dr. Valentine in Rajpootana, Dr. Young in Bombay, and Dr. Elmslie in Cashmere, are all distinguished by their ability, earnestness, and philanthropy. A wealthy Nawab of Cawnpore has been received, with his wife and family, into the Christian Church by a missionary of the Society for the Propagation of the Gospel. At Delhi a high-caste Brahmin has been added to the learned converts of the Church of England.

The American Baptist Mission in Burmah, which has been so greatly prospered, is in need of help. Nine new missionaries at least are required. This mission has baptised no less than 40,000 converts from its beginning, chiefly among the Karens, and yet only a small portion of the Karen territory has been explored. The first convert was baptised by Dr. Judson in 1819.

The Rev. Mr. Williamson, a Protestant missionary, has contributed to the *North China Herald* a most interesting memoir of Central and Northern Manchuria, the watershed of the Amoor, which has hitherto been almost unknown. "In these countries the Manchu race is being rapidly replaced by Chinese immigration, favoured by the Pekin Government, which makes grants of land at almost nominal prices. The Chinese race develop in Manchuria, under a more hardy climate, into a healthier and stronger race. Many Mussulmans have also been attracted thither, between whom and the Chinese no fellowship exists. Kirin, the capital of Central Manchuria, is on the Georgia, navigable for junks to a considerable distance above the city. The other rivers are the Hurka and Usuri both navigable for considerable distances with the Amoor. . . . In his report to our Foreign Office, Mr. C. Alabaster, vice-consul at Chee-foo, states that Roman Catholicism is putting forth every energy to gain control in China. It is known that the Chinese government has restored to the Jesuits vast amounts of property which were confiscated 200 years ago. The whole empire has been divided into twenty-four Catholic missions, governed by nineteen bishops and five prefects apostolic, of Italian, French, Spanish, and Belgian nationalities. Each bishop has under him not less than four European missionaries, and some of them have upward of twenty. Each mission is subdivided into districts, according to the number of European missionaries. The number of native Christians varies from 2,000 up to 10,000 in each mission. Twenty-four col-

leges are maintained, in which natives are taught Latin, philosophy, and theology. Numerous schools and orphanages are also established. The most important college is kept by Germans and Italians, near Shanghai, and has 300 pupils, who are taught trades, painting, drawing, and Chinese literature; and some are sent to Peking to take the degrees. Several printing establishments are in operation, under the direction of missionaries, and works on mathematics and theology are published. Several parts of the Bible have been translated into Chinese, and printed; but always with explanatory notes and with a dictionary in Latin and Mandarin. The Sisters of Charity have eight establishments, situated at or near to various important centres. In Canton a cathedral is rapidly approaching completion, which for architectural finish and magnificent proportions will be unrivalled in the empire, and compare favourably with almost any similar structure in Europe. . . . The success of Romanism in China is partly referable to the peculiarities of the Buddhist ceremonies. According to the *Journal of the Asiatic Society* (vol. xvi. p. 263), Buddhism had already familiarised the mind of John Chinaman with the use of 'the cross, the mitre, the dalmatic, the hood, the office of two choirs, the psalmody, the exorcisms, the censer of five chains, the rosary, the celibacy of the clergy, spiritual retirement, the worship of saints, fasts, processions, litanies, holy water, and the benediction of the priest by placing his right hand on the head of the faithful.' "

The Boston *Missionary Herald* gives a summary of the work doing in Africa. From Sierra Leone, where the native churches have now attained their majority under the fostering care of the Church Missionary and Wesleyan Societies, for 2,000 miles of coast, reaching to the Gaboon, missionary stations have taken the place of the slave factories,

and, instead of the smoke of burning villages and the cries of the wretched victims of murder and rapine, the voice of prayer and praise goes up from Christian congregations, gathered by tens of thousands, from peaceful homes that bear witness to the benign influences of the Gospel. Fifteen thousand communicants in Christian churches, the arts and usages of civilised life taking the place of the superstitions and degradations of fetishism, proclaim the success of the missionary effort. More than 20,000 converts have been gained by different societies in South Africa. Civilisation has been carried by the missionaries into the heart of the most savage districts, and various trades and arts introduced. Civilisation has followed in the wake of missions, and not missions in the wake of civilisation.

The Grand Ligne Mission of Canada is devoted to the conversion of Canadian Roman Catholics. It supports twelve missionaries with their wives, two colporteurs, and two teachers. Since the organisation was started by Madame Feller, between 3,000 and 4,000 Roman Catholics have been converted, 1,300 of whom have been baptised and united to the churches connected with the mission, being an average of more than 100 conversions each year.

It is gratifying to learn from the American journals that a great work of revival is now going on in different parts. In one week there were reports of above 9,000 accessions and conversions. The Rev. E. P. Hammond, well known in this country, has, among others, been labouring with great acceptability. On a single occasion 150 were deeply affected by his ministrations. There seems to be a return of that gracious influence which was felt before the war, and there is much reason to rejoice in such event. It is to be hoped and earnestly prayed for that our churches in Britain may also receive a portion of the blessing.



DR. DUFF ON THE MISSIONARY DUTY OF THE HOME CHURCHES.

AT a recent general meeting of the Church Missionary Society Committee for sending missionaries to India, Dr. Duff, whose name will ever be honoured as in the front rank of modern missionaries, spoke as follows:—I cannot help embracing the occasion of expressing before God the intense enjoyment which I have experienced in being present here this day. I regard it as an unspeakable benefit to be an eye and ear witness of these proceedings. The communion of saints is a blessed and glorious expression. Ever since I have known Christ, and believed in Christ for salvation, I have always felt that there is a tie peculiarly binding on the church of Christ, whatever may be the form of government. Accordingly, I have always felt it an unspeakable privilege to be permitted not only to sympathise, but to co-operate in every possible way, with all who love Christ in sincerity and in truth, and will be co-heirs with Him in the glory to be revealed, and rejoice with Him for ever and ever. I cannot understand the grounds of separation between men who are living in the bonds of Christ. When I was on the banks of the Ganges co-operating with good men, I can truly say there were none with whom I was wont to carry on the work of Christ in more happy conjunction of spirit than the members and chaplains and missionaries of evangelical sections, especially of members of the Church of England, as well as those not belonging to that section. I can testify as to the importance of the sphere in which Mr. Dyson has been labouring, and in ways beyond what some present may be aware of. Well do I remember the new body that has been rising up as the result of the labours of enlightenment to which he referred, under the name of Brahmo Somaj. That is the body in Bengal which, as a religious body, we have to contend with. I remember well how, at the time when they were putting forth their statements with great power, our friend who is present came into the centre of the battle-field, and gave expositions of a very powerful kind in antagonism to that movement—expositions which they felt keenly from the various attempts they made to resist and overcome them. There is no part of India that does not present an important sphere of missionary labour. To enter upon any statement as to the antagonism presented by any one system of Hin-

duism—call it Brahmoism or Mahommedanism, or whatever else you have to deal with in India—would be to grapple with the subject of an encyclopædia. I can really and truly say, when in the midst of these mighty systems, and fairly confronted by them, I felt it was like being called upon to empty the Ganges or the ocean with a cup, or with a pocket-knife to cut down the primæval forest, or with a pick-axe to level the Himalayas. An impression of that kind creeps over the mind, and one is ready to ask what is our position? We do not stand alone. If we did, we should be hopeless. We stand very much in the position of Elijah on Mount Carmel. He stood alone in one sense: he was confronted with four hundred and fifty priests of Baal; but he felt that he was not alone—that he had one greater and mightier than all that were against him, and his great prayer was to the God of Abraham, and Isaac, and Jacob, that He might interpose and cause it to be seen and felt that there was a God in Israel, that he was his servant to do these things according to his word. He said, “Hear me, O Lord, hear me, that this people may know that thou art the Lord.” That is our position. We must do all that he did. He prepared the altar and the sacrifice, and said, “I have done all that I can; but if I had not done this, how could I look up and pray? Having done that in accordance with God’s word, I can look up and pray.” Let us, then, enter on the mighty work in this spirit, and while we confront the Himalayan masses of superstition and idolatry, let us first, the spirit of Elijah animating us, look up and say, “O God of Abraham, and Isaac, and Jacob.” Yes, we as Christians can do still more. We can say, “O God, the Father of our Lord Jesus, do thou interpose in behalf of that great name, and send forth thy Holy Spirit to accompany our efforts in this work;” and the day will come when the fire shall descend and burn up the wood and stones, and the mountain masses of obstacles, and consume them, and turn spiritual death into life. Yes, the day will come. But are we doing our part? are we doing all that we can? The individual missionary abroad may be doing all that he can as a missionary; but are the communities that send him forth doing all that they ought to do? If not, I feel intensely you have no warrant, no right to pray for the

blessing of God. From what I am constantly reading in my own country, I see that we are making a mere mock in regard to missions ; that we are simply playing at missions, and are not doing the proper thing at all in this great country. If we go to war against a great city like Sebastopol—if we want to penetrate into the centre of Abyssinia—what do we do? We take the best and most skilful and experienced of our brave generals, and our best officers and troops, and we send supplies in such abundance that there can be no want. If we wish to be successful we must use the means which are adapted to secure success. Now I feel intensely that I am humbled, that we as a people, as churches and communities, are content with doing just a little, as showing some recognition of a duty, but not putting forth our power and energy, as if we were in earnest, and sending out the ablest and most skilful of our men. We are but trifling with the whole subject. The world is to be evangelised. We have eight hundred millions of people to be evangelised. Here, in Great Britain, we have one minister for every thousand of inhabitants, and yet we are content to send out one for two millions of people, and in China I do not suppose there is one for three millions, taking all the societies together. Would we desire to know what we ought to do? Let us look to the church at Antioch. When God had a great work to do among the Gentiles, what did He do? Here is the church at Antioch, with Barnabas and Simeon, Lucius of Cyrene, and other men of character, but not equal to Paul and Barnabas. Does the Holy Ghost say that Paul and Barnabas, having been the founders of the church, were indispensable for its prosperity, and you must keep them—Lucius and the others will not be so much missed: send them to do the work? No! He says, "Separate me Barnabas and Paul;" the other men can carry on the quieter work, and fight the battle with heathenism if it be needed; the most able and skilled men must go forth on the mighty enterprise—"Separate me Barnabas and Paul." Excuse me for saying this. In this day's meeting, which gladdens my own heart, I see something of this kind of process beginning. We do not want all the ablest men in this country to engage in the enterprise, but cannot some of them be spared as leaders of the younger ones? We need all the practical wisdom which the world contains to guide us and direct us in the midst of the perplexities which beset us in such fields as India and China. Difficulties are increasing every day, and there are new diffi-

culties arising that will require all the skill and wisdom of the most practical men we possess, and such men will, ere long, come forward with a power and voice which shall make themselves felt. It makes my heart rejoice to think that Oxford can send forth two of its Fellows; that English parishes can spare two able and useful men to go forth in the name of the Lord. I see in this the beginning of a better state of things, and I have no doubt that the example will have the effect of stirring up and stimulating others to do likewise, and that some of the mightiest names among us will go forth. It will not do to say we should be satisfied with labourers only; why should not some of the church's dignitaries—why should not some of our bishops, if they be the successors of the Apostles, go forth, and set an example, the value of which the whole world would acknowledge? I wonder that a man who is prominent before the world for his position and rank does not surrender that, and go forth on a mission of philanthropy. I wonder at it. Some would be ready to follow. But at all events they would say, Here is sincerity, here is devotedness; and it will no longer be said, "You are the men who are paid for loving the souls of men." I will not speak merely of church dignitaries, but of other dignitaries. Peers of the realm can go to India to hunt tigers, and why cannot they go to save the souls of men? Have we come to this, that it shall be beneath them, and beneath the dignity of men in civil life, to go forth on such an errand? The eternal Son of God appears on earth that He may work out for us an everlasting redemption. It was not beneath Him to seek and to save that which was lost, and will you tell me that it is beneath the dignity of a duke, or an Archbishop of Canterbury, to go into heathen realms to save a lost creature? I rejoice in this, that our dear brethren now present have, by their own spontaneous resolution, shown their gratitude to the Saviour who died to redeem them; and I congratulate the committee with my whole heart on the fact of having such men to send forth as pioneers—men who have shown themselves willing to submit to any amount of practical self-denial for the sake of Christ, who have proved their loyalty and allegiance to Him as the Head of the Church, by responding to the call to go where their presence is so pressingly demanded; there, as faithful messengers of his truth, to uphold his testimony amidst the blustering of deadly errors; there, as good soldiers of the cross, to fight the battle face to face with infidelity; there, as in-

trepid evangelists, amidst reproach and obloquy, to rescue myriads who are perishing, and warn them to fly from the city of destruction to the celestial paradise of God. If ever there was a time since the world began, which, more than another called for such faithful witnesses, such valiant soldiers of the cross, such earnest and fearless evangelists in all the regions of the earth, that time is the present. In no age was there ever exemplified since the world began such an intercommunion between all peoples, and kindreds, and nations, effectually breaking down idolatry, superstition, and error. They are being rent asunder. All things around us, wherever we

turn, east, west, north or south, seem to betoken the speedy approach of some mightier crisis than has ever yet been registered in the pages of this world's eventful history. Methinks we can see looming in the distance the commencement of some terrible struggles between the marshalled hosts of sin on the one hand, and of holiness on the other; struggles which shall demand at the hands of Christ's followers a faith and resolution vaster than ordinary. Fortified by such resolutions, we are all of us ready to confront the bursting of the storm which may ere long shake terribly the earth, but out of which shall spring forth a new heaven and a new earth.

LIVERPOOL MEDICAL MISSIONARY SOCIETY.

THE fifth annual meeting of this Society was held in Hope Hall, on the evening of February 16th. The chair was taken by Edward Batty, Esq., M.R.C.S.E., President of the Society. Clergymen and laymen of various Christian denominations took part in the proceedings, and there was a numerous and highly respectable audience. Dr. Owler, the medical superintendent, gave an interesting and graphic account of the practical working of the Dispensary during the past year, adverting to his labours, both as to a physician and a missionary, and illustrating the results by the details of various cases bearing chiefly upon the missionary portion of the work. Some of these instances possessed much value and importance, as showing that the seed of Divine truth, scattered amongst the poor and ignorant, had, by the blessing of God, brought forth fruit in their hearts, and gives evidence of its growth by a change in their characters and the reformation of their lives. Dr. Owler also touched upon various subsidiary efforts which have been made in connection with the Dispensary, openings for which will always be found to present themselves in the train of great institutions. Thus, a school has been opened for "Street Arabs," commenced at first by a gentleman who acted for some time as assistant in the Dispensary. It is now carried on by the instrumentality of others, and promises to be of service to those young wandering outcasts. An evening prayer meeting has also been instituted, which is numerously attended by the poorest and most destitute in the neighbourhood, and the numbers might

be considerably increased but for the limited space of the apartment in which the meeting is held.

The liberality of Christian friends has also enabled the superintendent to distribute food, clothing, and money among the most necessitous of the patients, thus adding to his other labours of love the blessed gratification of feeding the hungry and clothing the naked. The fountain of Christian love flows through many channels, and like the water-spring in the desert causes verdure to grow up amidst surrounding barrenness. To heal the sick and preach the Gospel to the poor, is the great and primary object of the Medical Missionary Dispensary, but as God opens the way, subsidiary means are not neglected by which human misery may be alleviated, and a spirit of love and thankfulness called forth to Him who is the Giver of all good. The rapid growth of this Institution is remarkable, and the amount of good which it has been instrumental in conferring upon the bodies and souls of men can only be known in that day when the secrets of all hearts shall be opened. May what we have above recorded prove an incentive and encouragement to others to make similar attempts, and if undertaken in the spirit of faith and prayer it will assuredly not be made in vain.

A few extracts from the report for the past year may be given, as tending to show the extent to which the Medical Missionary work has grown, and the necessity which the committee feel of providing premises better adapted than the pre-

sent for the accommodation and arrangement of so large a number of patients.

The total number of new cases admitted during 1868 is 14,576, against 13,312 admitted during the previous year. The total number of visits paid to the Dispensary, of old and new cases together, during the past year is 39,264, against 37,751 in 1867, and the average daily attendance is 126.

During the past year 9,888 visits have been paid to patients at their own homes, against 7,931 in 1867. And the *grand total* of visits paid by patients to the Dispensary, and by the medical superintendent and his assistant to the houses of the poor, during the past year, amounts to 49,152, against 45,682 in 1867, giving an average of 158 visits per day.

It may be well supposed that such an assembly of the poor, all more or less sickly, ill clad, and not over clean, could not be daily congregated in a single room and yard, both of small dimensions, without producing a most unwholesome atmosphere, injurious alike to the patients themselves, to their medical attendants, and to those who seek in other ways to do them good.

The health both of the medical superintendent and his assistant has in consequence suffered, and several ladies who were anxious to render assistance have been prevented from giving their presence and aid in the waiting-room of the patients.

A generous Christian friend has promised a large sum to assist in altering the present premises, or in rebuilding them upon an enlarged scale; and several smaller amounts have also been contributed, and the committee hope ere long to see their way clearly to provide a building adequate in all respects to the increased requirements of the Institution.

In conclusion, we would urge upon all who may read the foregoing details, the great usefulness and value of medical missionary dispensaries, and the wide field for exertion which lies before them, especially in very large and populous towns. No method appears to be better adapted to reach the lowest strata of the community, and through the medium of their bodies to benefit their souls. The scheme has been extensively tried in heathen countries, and with great and increasing success, and we see no reason why it should not be equally beneficial among the heathen at home. Blessed with the example of our Divine Master, and in its practical details, it is a literal fulfilment, so far as uninspired men can fulfil it, of his injunction to the apostles, "Heal the sick, and say unto them, the kingdom of God is come nigh unto you."

We have only to add that Dr. Hibbert Taylor, Hon. Sec. to the Medical Missionary Society, will be happy to supply additional information to any who may desire it.

MISSION SUCCESS IN JAVA.

In the report which appeared in *Christian Work* of August, 1868, reference was made to the *native* community, but there was, at that time, little of a cheering nature to record. It seemed as if God had withdrawn the influences of his Spirit, and that, from various causes at work, we had scarcely any prospect of being able to add to the number of those already gathered into the fold. But He who is now gathering out a people for himself in all lands has not forgotten us, in this the day of his merciful visitation. He has his chosen ones in every clime and amid all peoples and tribes of the earth, and now, as in the days of the early church, it holds true that as many as have been ordained to eternal life, believe, and join themselves in fellowship with the visible church.

On the morning of Sabbath, the 22nd of November, we had the pleasure of being present, in the church at Meester Cornelis, at the baptism of four native female converts. The building was crowded to excess on the occasion, and the Rev. Mr. King preached from the text, "Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." (John v. 24.) It was very interesting to see the men and women of so many different nations sitting together in one building listening to the preaching of the word. Of Europeans there were present Dutch, English, and German; while of the Eastern nations there were Javanese, Sundanese, Chinese,

Malays, and Papuan negroes (natives of New Guinea). The black coats and fair skin of the Europeans, the white cabayas of the Chinese with their long head-tails hanging down their backs, and the dark complexion and woolly heads of the Papuans, formed a striking contrast to each other, as did also the difference in form and feature, the various shades of complexion, and the many peculiarities of costume, which met one's view as he glanced at the congregation. The sight was well fitted to suggest thoughts of a pleasing kind. The service was conducted in Malay, the popular language of Java, and which Mr. King speaks with remarkable fluency.

A few facts regarding each of these newly-baptised converts, and the way in which the Holy Spirit has led them to Christ, are worthy of being recorded. We begin with one whose case is, perhaps, in some respects, the most remarkable of the four :—

Gho Samnio, a Chinese woman, resident in Batavia, the wife of an intelligent Chinaman, employed in the office of one of the mercantile houses in the city. Many years ago, the husband of this woman was brought under concern for his soul, and for a time, he seemed to be one who was not far from the kingdom of heaven. But his wife was then a zealous worshipper of her own gods, and bitter against the Gospel of the Lord Jesus Christ. Her husband often spoke to her about the Man of Nazareth, in the hope of bringing her round to his own way of thinking ; but she opposed him with all her might, and got into a rage whenever he attempted to speak on the subject. On one occasion she even went so far as to throw a spittoon at him, to the danger of his person ; and in many other ways she gave vent to her hatred of the Christian religion, and all who professed it. For one of her race, to throw off the old religion of his forefathers, and embrace a new faith, seemed in her eyes to be a thing so unnatural, so impious, that the very thought of such an occurrence put her into a passion ; and not only did she do all in her power to dissuade her husband from becoming a Christian, but she wielded her influence in the same direction on all with whom she came into contact. Her husband was very anxious to make a public profession of his belief in Christ, but the fear of her opposition was so strong that he had not the courage to be baptised. Mr. King, who frequently met him at this time, seeing the wavering state of his mind, and his readiness to draw back, in consequence of his wife's opposition, advised him to face the

difficulties, take up his cross, and make an open profession of Christ, by being baptised. But dread of his wife still made him hesitate. At last he resolved to take a trip to China, leaving his wife behind him, thinking that if out of her reach for a time, he would be able to come boldly forward and receive baptism from one or other of the missionaries in China. Mr. King warned him that new difficulties would arise in China, while his faith was not likely to gather strength by flight, and that in all likelihood he would return without having been baptised. He did go to China, and returned just as Mr. King had said, more and more undecided for the truth, and still unbaptised. Nearly twenty years have come and gone since then, but his good impressions seem to have died away. He never joined himself to any church, and his wife was no more disturbed by his pious counsels. A quiet, respectable man, with comfortable means, he has since lived retaining the doctrines of the Gospel in his head, but, seemingly, quite indifferent as to how they affected the heart, either of himself or others. Now, in the wonderful providence of God, it so happened, that about two years ago, his wife was laid upon a sick bed, and brought nigh unto the gates of death. In her sickness she was led to reflect on the truths which her husband had tried to explain to her at the time he was so anxious to be baptised. The Holy Spirit convinced her that she had sinned in withstanding the truth and opposing the baptism of her husband. She made a vow that if she recovered her health she would seek to know Christ, and profess her faith in Him. She informed her husband of her vow. He was, of course, much surprised, and said, "That is good news, too good to be true ; but such an altered state of mind proves that you are no longer to live in this world. You must be dying." "No," she replied, "God has shown me these great things, not because I am dying, but that I may live and do something for Christ. I will go to Mr. King and get him to instruct me." She did not, however, immediately after her recovery come to Mr. King, but she did so about four or five months ago, and along with the others she has been receiving instruction from him in his own house at Meester Cornelis. When asked how she did not come at once on her restoration to health, she answered that "the Spirit had not then drawn her to take this course, but when she did come she felt the Spirit working in her so effectually that she could resist no longer." She is a woman of quick understanding, with much

decision of character, and of an active turn of mind. Before her conversion she could not read, and though she had, oftener than once, made some faint attempts to master the letters of the alphabet, she had never set her mind in earnest to accomplish the task. When the words of the Bible became sweet unto her taste, she saw the advantage which it would be to her to be able to read them for herself, and she applied herself in earnest to master the difficulties which had hitherto proved too much for her. With prayer and application, she learned the alphabet in a short time, and was soon able to spell out the words for herself. She seems to have a clear conviction that the work of conversion is the work of the Spirit, and that He can do all things. Knowing the Saviour herself, and seeing her husband so indifferent, she now began to speak to him earnestly on the subject; but he only answered by reminding her that he knew all these things already, and did not therefore need her to instruct him. "Yes," she replied, "what you say may be true, but I rejoice to know that God hath chosen the weak and foolish things of the world to confound the wise and mighty." It is to be hoped that she will yet be the means of bringing him round. He was present at the baptism, and seemed to be somewhat affected. All of the converts chose Bible names for themselves. This woman was named Rachel. May her name become famous as a mother in our spiritual Israel, and may she be one who will greatly help to build the house of the Lord in this far-off island of the sea.

Another Chinese convert, Lim Boen Lie, is the wife of a captain of Chinese, who formerly lived at Cheribon, a district to the west of Batavia, but who has for some time had his dwelling in Batavia. She received some religious instruction while at Cheribon, from a missionary stationed there. But having her time so much occupied with her domestic and other duties, she could never fix her attention so closely on the truths of the Bible as to be able to apprehend them clearly; and when examined as to her fitness for baptism, she failed to give satisfactory answers to the questions put to her. But coming to Batavia, she got acquainted with some of her own nation, who encouraged her to persevere in her search after the truth. And she, being very desirous of being more perfectly instructed in the things concerning the kingdom, came to Mr. King along with the others, and has been attending his class for some months. She cannot read in any language, and is therefore de-

prived of this mode of acquiring knowledge. She has a great desire, however, to be able to read, and has made the attempt, but hitherto without success. But blessed are they who hear the joyful sound of the Gospel, although they should never be able to read for themselves the marvellous words on the printed page. The Holy Spirit is able to teach all who sincerely desire to know, even when the mind has not been trained to habits of thinking, and the understanding is somewhat dull in comprehending new truths. And, in the case of this woman there is good reason to believe that the Spirit has been teaching her that which flesh and blood never revealed to any one, and which many of earth's gifted ones die in ignorance of, viz. her own need of Christ, and Christ's sufficiency as her Saviour. Her heart seems to have been strongly and savingly impressed, although her head knowledge is still, on many points, somewhat defective. As she is not a woman who can express clearly even what she has learned, Mr. King had some difficulty in ascertaining how far she really understood what he was endeavouring to teach her. But her earnest manner, and the great desire she evinced to be instructed, left no room to doubt that the Spirit was at work with her. One day Mr. King showed her a print of the crucifixion. She was much affected when she saw it, and seemed to get a better idea of the manner of our Saviour's death than she had previously been able to form in her own mind on the subject. She wept when told that in this way Christ suffered for the sins of all his people. Mrs. King has also had repeated conversations with her, and to her she has frequently lamented her inability to read, and lack of information, but thinks she is now too old to master the alphabet. She is a woman well up in years, and to such, even in European countries, learning to read is not a very common occurrence in those cases where the mind has been neglected in youth. The truth has evidently taken a deep hold upon her, and, without being able to say much, her affections have been stirred deeply, and she seems to have given her heart to Christ, and to feel much more than she can express. Her christian name is "Elizabeth."

We have next to notice the case of Kartima, a Javanese woman. She has been in the habit of attending Mr. King's Malay service pretty frequently during the past eighteen months. She has lived long with Europeans, and has lately been brought into contact with other natives whose custom it is to go to church. The ex-

ample of others, and European influence, induced her also to go. Some months ago Mr. King was so struck with her earnest and eager look while listening to the word preached, that he thought it advisable to call at the house where she lived for the purpose of speaking with her, and of learning more particularly of her state of mind. It is somewhat remarkable that the very day, on the evening of which Mr. King called, she had been telling the people of the house that she would like well to have a conversation with Mr. King, as she was anxious to know more about the truth. Mr. King, glad to find the way thus prepared for him, lost no time in speaking to her. He was agreeably surprised to find that she seemed to understand the grand fundamental truths, and that the depravity of her own heart had in some measure been revealed unto her. Her christian name is "Lydia."

The other convert is a Malay girl, about sixteen years of age, called Ida. She was a foundling, taken up by a European family with whom she has since lived. From her appearance the probability is that her father has been a European. But she never knew either of her parents. She has attended Mr. King's service for six years, and for the last two years she has been receiving more systematic instruction in his weekly class for catechumens. And as she is employed as maid to a young lady of very decided religious character, she has had every opportunity of learning the truth, and is therefore more correctly informed on Bible topics, and has a larger stock of religious knowledge, than any of the other new converts. But with all these advantages her heart remained unchanged, and her love of the truth did not increase with her increasing knowledge of the Scriptures. Familiar with the leading events of Old Testament history, and well acquainted with the life of our Saviour as recorded in the Gospels, she saw nothing in the Man of Nazareth to win her heart. But the more clearly she understood the doctrines of the faith, the more determined her heart rose in

opposition to them, and she resolved within herself that she would never become a Christian. At length, without informing any one of her intention, she made up her mind to abscond some night and join herself to the Mahometans, by having the ceremony performed upon her which would confirm her as a member of the community who worship the false Prophet. But God in his providence interfered to prevent this. Although her plan was cunningly laid He brought it to nought. For, on the evening she intended to carry it into execution, but before she had time to get away, it was discovered by her mistress. And, although she was left at full liberty to act as she chose in the matter, she was so ashamed and chagrined at the unexpected discovery of her plot that she began to think more seriously on the subject, and soon she came to a better state of mind. The thought came home to her, that just when she was seeking to fly from Christ, He had found her, and would not allow her to get away. This thought seemed to abide with her, and she could not get rid of it. She now also saw that one of the grand reasons why she was afraid to entertain the thought of becoming a Christian was, because she would be laughed at by her Mahometan companions. This they perceived to be wrong. She was convinced of the sin of her conduct, lamented it, and prayed for forgiveness in the blood of Christ. She now began to entertain the truth in earnest, and was soon prepared to confess her faith in Christ by being baptised in his name. When asked what motive induced her to seek for baptism, she answered, "Because Christ had commanded all who believe to be baptised." Her baptismal name is "Susanna."

We may state, in closing, that on the Thursday evening of the week which preceded the baptism, a monthly prayer meeting, for the members of the native community, was instituted. The meeting was well attended, and two native Christians took part in the service.

PROFESSOR MAX MÜLLER ON BUDDHISM.

THE following article on Professor Max Müller's notice of Buddhism in "*Chips from our German Workshop*," is from the *Chronicle of the London Missionary Society*, which, under Dr. Mullens' able editorship, has become one of the first of our missionary journals :—

It is certainly remarkable that as the world grows older, it is acquiring fresh knowledge of its youth or childhood. It seems like the memory of an aged man, which often passes over intermediate years to recover long-forgotten reminiscences of earlier ones. That it should have been reserved to this century, and in great measure to the last quarter of it, to discover and become acquainted with the authentic documents of the Parsee and the Brahmanic theologies, while a flood of light has been simultaneously poured on the history and religion of Assyria by the cuneiform inscriptions, now for the first time explained; all this is singularly interesting. The same remarkable destiny is that of another ancient religion, one which is generally supposed to have more numerous votaries than any other in the world—the religion of Buddha. M. Berghaus is quoted by Professor Max Müller as estimating the Buddhists at 31·2 per cent. of the human race, the Christians at 30·7, the Mahometans at 15·7, the Brahmanists at 13·4. Even supposing that this estimate includes a number of Chinese who are not simple Buddhists (for it seems that this singular people, as it has three state religions, has three forms of faith, often for the same individual), still the millions upon millions to whom Buddhism has, as Professor Müller observes, been the only path to the eternal world, must make us naturally glad to acquire some more distinct knowledge of its history and tenets than the puzzling accounts of ordinary writers convey.

Nepaul, Burmah and Siam, Ceylon, Thibet, Mongolia, and China, are the countries where Buddhism is in the ascendant, and from whence the information has been derived which Oriental scholars, after years of toil, are now presenting to the cognisance of European readers. Of these sources, the monasteries of Nepaul have yielded the most valuable materials; for while the other countries named possess only translations of the Buddhistic documents, those of Nepaul are written in the original Sanscrit, from which the rest were

derived. In 1824, Mr. Hodgson, political resident of the Company in Nepaul, procured a catalogue of all the works still in existence which form the Buddhist canon, and copies of a considerable number, written, not in the spoken language of the country, but, as said before, in Sanscrit. Some of these documents had existed in the monasteries of Nepaul since the second century of our era, while the whole collection, some centuries later, was translated into the language of Thibet. Curiously enough, about the time of Mr. Hodgson's discovery, a Hungarian, Alexander Csoma de Koros, was engaged in exploring the Thibetan books of the Buddhists. It gives one some conception of the vastness of this literature when we read that one collection consists of 100 or 108 folio volumes, another of 225 such volumes. To translate the whole of this "jungle of religious literature," was too much even for Csoma, but he gave a most valuable analysis of its contents (published in the 20th volume of the *Asiatic Researches*), and translated enough to show that it was derived from the Sanscrit originals of Nepaul.

The letter sent by Mr. Hodgson to Calcutta, to London, and to Paris, fell into the hands of M. Burnouf at Paris, who, after seven years of careful study, published in 1844 his introduction to the history of Buddhism. By his astonishing industry he had learned not only Sanscrit, but the Thibetan, Pali, Singhalese, and Burmese languages, in order to equip himself for his task. His death in 1852 left no one of equal knowledge in the field; but he had prepared materials for a successor, M. Barthélemy Saint Hilaire, who was familiar with Sanscrit, and famous as a philosopher. He has become the first historian of Buddhism, and to his conclusions Professor Müller refers as his main authority.

Of the other Buddhist countries before mentioned, Burmah and Siam may be expected to yield a rich supply of materials for the scholar. The immense difficulty of grappling with the Chinese language when used as a medium of translation seems not yet to have been mastered. But Ceylon became, through the labours of Mr. Turnour, continued by Mr. Gogerly and the Rev. Spence Hardy, another main source of information concerning Buddhism, Mr. Turnour having discovered the Pali translation of the Buddhist

books, existing in that ancient sacred language of Ceylon from an early period of our era. When we add that a Russian scholar, Schmidt, has translated part of the Mongolian canon, we must leave this part of our subject with Professor Müller's remark that, after centuries in which no single original Buddhistic document had been accessible to European scholars, the short space of ten years witnessed the recovery of four complete literatures of that system. But to gain any idea of the labours which this entailed, the reader must consult the Professor's papers in the book we are noticing, *Chips from a German Workshop*.

It is impossible to present, in a few lines, any condensed account of the nature of Buddhism, as these documents have partly revealed it. Following in the main the guidance of St. Hilaire, Professor Müller teaches us that Buddha was probably the son of a Nepaulese king, and lived in the early part of the fifth century before Christ. Renouncing the world, he gave himself up to a life of meditation, travelling through various parts of India, in order to learn from the Brahmanic teachers. Neither their speculative doctrines nor their ascetic precepts satisfied him, while he broke, and encouraged others to break, their laws of caste. His own system may be regarded from two different aspects. As it exists in the philosophical writings of himself or his immediate followers, it is a system of subtle, metaphysical speculation, ending in absolute atheism, indeed, in Nihilism, or the negation of all being. Professor Müller controverts the statement that Buddha's Nirvana—the absorption of the soul—is consistent with a belief in its continued exist-

ence, and regards this portion of his speculations as resulting in complete atheism, and in the doctrine of annihilation. But, side by side with these dreary metaphysics, Buddha maintained the purest system of morality that has been ever promulgated among mankind, apart from the revelation made to the Hebrews and completed by Christ. To this practical teaching, and no doubt to the sincerity with which it has been exemplified, the wonderful influence of Buddhism is probably due. Mankind, as a mass, are little affected by speculation, but much by a genuine attempt at holiness. And though it is often truly said that heathen systems are deficient in the motive power supplied by the Gospel, it must not be forgotten that, in the very exhibition of a high ordeal of purity and charity, there is an attractive power which appeals to the best and deepest principles of human nature. In another point, the disciples of Buddha have strayed far from his precepts. So far from being atheists, they worship Buddha himself. Here, too, nature has been stronger than speculation.

In taking leave of Professor Müller's book with these imperfect notices, we cannot avoid recording our admiration of its excellence. Information which no other Englishman, perhaps no other European, could give, abounds in its pages: while the style has that peculiar clearness and elegance for which he is celebrated. And although the very profundity of the subjects with which he deals would make any hasty judgment on his conclusions impertinent, no one can fail to admire the noble spirit which breathes through his pages.

MEDICAL MISSIONS—BOMBAY.

THE first annual meeting, in connection with the Bombay Medical Mission, was held in that city, on Wednesday, the 20th January. The Hon. Justice Warden occupied the chair; and the attendance was good. Between 4,000 and 5,000 patients have applied at the dispensary since it was opened fifteen months before, in Grigauum. Much opposition was experienced for some time from natives residing in the immediate neighbourhood. The following incident, mentioned in Dr. David Young's report, may serve to show how the work done in the dispensary has gradually

overcome these hostilities. A Hindu came one day to the door of the dispensary, and in language which it would be difficult to misunderstand, gave them to know that he was anything but friendly. Some weeks afterwards Dr. Young was aroused at midnight, and on going out to the verandah, was surprised to find the same individual. He wished him to go and see his boy, who was dangerously ill. From his experience of the man, our missionary was somewhat reluctant in placing himself under his guidance at such an hour, and going into such a district. However,

they set out together, and on their arrival, found the house in an uproar. Three native doctors had just left the room, declaring that the little sufferer was beyond all hope of cure. After examining the child, Dr. Young said that he could not agree in the opinion of the *nakims*, and prescribed some medicine for the patient, and then left. Next morning his little patient was much better, and in a few days he was quite well. The father returned to the dispensary to thank him, and said, "You are my best friend, you have saved my boy's life;" and, as he went out, handed Dr. Young fifty rupees for the mission. Such cases serve to show the power of medical missions in disarming prejudice and inspiring confidence, and so preparing a soil for the precious seed of the Gospel.

One of the principal speakers at the meeting was the Rev. Dr. John Wilson, so well known both in India and this country, as a distinguished missionary and scholar. The testimony of such a man is so valuable that we have much pleasure in transferring what he said, as reported in the *Times of India*, to our own columns. Dr. Wilson, after doing eminent service for forty years, is on the eve of returning to his native country, accompanied by the benedictions of all who know him; and we therefore place no little store upon the deliberate approval and advocacy of one so well entitled to bestow them.

The Rev. Dr. Wilson moved—"That the Bombay Medical Mission should be accepted as one of the local institutions of this city; and that its friends in Bombay and the west of India in general should do their best, in dependence on the Divine blessing, for its continued maintenance." In speaking to this motion the rev. doctor said that the principle of Medical Missions—that of associating medical relief with the announcement of the truth of God—had the highest sanction. When our Lord commissioned his twelve apostles to go to the lost sheep of the house of Israel, He said to them, "Go preach, saying, The kingdom of heaven is at hand; heal the sick, cleanse the lepers." When He commissioned his seventy disciples to go into every city and place, whither He himself would come, He again said, "Heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." In the early church the healing art was often associated with the Christian ministry, and that to the great advantage of the cause of truth and benevolence. Even in modern times there was often one agent who dispensed medical relief in connection with

the various mission establishments that were instituted, as was the case at the present day in the principal monasteries of the Greek and Roman Churches, as he (the rev. doctor) had personally observed when travelling in Syria and other countries. Medical agents of one class or another early appeared in the Protestant missions of the past and present centuries, as in the case of those who took care of the leper hospital of the Moravian Missions in South Africa, and in that of Dr. Vander Kemp of the London Society's Mission among the Hottentots. The American Mission Board had sent Dr. Scudder to Ceylon among the first of its agents there, and Dr. Parker to China, whose work, as a medical missionary, had attracted so much attention. It also sent Dr. D. Forrest and Dr. Van Dyke to Lebanon. The Edinburgh Medical Missionary Society was formed about twenty-seven years ago, having for its distinctive work the furnishing of medical missionaries. Owing to the celebrity of Edinburgh as a medical school, and the enlightened piety of many of its professors and practitioners, it had been generally accepted as the principal association for providing medical missionaries, as it had done for several missionary bodies, as, for example, the Church Missionary Society, which had one employed in Cashmere, and the London Missionary Society, which had one in the south of India. By it Dr. Young had been sent to Bombay, and whilst he was in the midst of them they would wish him much success. They all knew that there were a great many religious, educational and philanthropic and benevolent societies in Bombay, and very often the question was raised—Why add to their number? Now they must bear in mind that it was a very great relief to their consciences, and a very great relief to their Christian feelings, when they looked to the different agencies at work among the different classes of the community around them. They had here various auxiliary missionary societies raising funds for the local objects of the different missions of these societies. They had the Bible and Tract Society, which was an auxiliary to all the missions in this place. They had arrangements made and societies formed for the education of the English, Scotch and Irish orphans; they had educational institutions also which were seeking the benefit of the middle classes of their countrymen here residing. Of late years they had instituted a mission in connection with the Presbyterian Church and the English Churches for the seamen in the harbour; they had also the European City Missions seeking the good of the lower

classes of the Europeans, who were not easily reached by the chaplains and other ministers in Bombay; and they had the Bible-women's Society. They had these and other societies in their midst, and some of them had flourished and were multiplying. It was a sense of duty that led to the establishment of these societies, and that sense of duty had also led to the establishment of the Bombay Medical Mission. That was not now a mere experiment, for they had seen its success. The report which had been printed by the agent, and had been in circulation—the first annual report of the Bombay Medical Mission—showed a remarkable success in connection with the enterprise. There had been a dispensary established which had been already frequented by between 4,000 and 5,000 patients, and it was stated in the report that the daily average attendance since the dispensary was opened had been 54, and that the actual number of individuals treated during the year had been nearly 20,000. A nurse had been associated in the work, who looked after the female patients, and visited them at their homes. Then a small training class had been opened for the instruction of those who might hereafter go forth among the natives as medical agents of this society, or as catechists. This was a very important part of the mission, and no doubt, as they gained further experience, all the missions would countenance this department of the work. Of course it could not be expected that the individuals who came as pupils to the medical mission would there complete a medical education; but still they would be able to treat the common prevalent diseases, and be able to do a great deal of good among the natives of this country remote from ordinary medical help. Two or three years ago he sent one of the Hindu catechists connected with the Free Church to the Jejeebhoy Hospital. He was very kindly received by the medical gentlemen in the hospital; and, during the four or five months he was there, acquired some practical knowledge of compounding and administering of medicine, which was to be very useful when he went to the forests of the Northern Konkan, where some remarkable tribes, as the Waralis and Dhudias, well known by the chairman as a judge and by government were settled. Their country was a very unhealthy one. They had much need of medical assistance, but at first they refused it in consequence of evil suggestions made to them by parties virtually seeking to enslave them. But what happened a year or two after? The evil counsellors came and asked medicines for them-

selves. This was soon observed by the wild tribes, who said, "Why, you tell us not to accept the medicine, and yet you are taking it yourselves! What does this mean?" So the jungle tribes saw there must be something in this, and they came to the resolution to take medicine for themselves, which they now freely did. Therefore, the rev. doctor argued, these who enjoy aright the benefits of this institution as pupils would be fitted to do a deal of good. No doubt, if circumstances admitted, it would be desirable that the education should be extended. Altogether the beginning which had been made had proved most encouraging, and it was the duty of those now raising up native agents to send some of these to Dr. Young. But he would observe that, whilst they rejoiced in consequence of the formation of this mission, they must not overlook the very great aid which had always been given by medical gentlemen in the relief of the poor. Since he came to this country he had noticed in a remarkable degree the feeling of compassion constantly displayed by the medical gentlemen of the public service, and by private practitioners in supplying medicine for those who were in want. He had always noticed the liberality of Government, too, in the supply of medicines. Then there were the charitable institutions in Bombay. One was instituted in the first place by Europeans, though it was now principally supported by natives; and several native gentlemen had dispensaries in various parts of the town, the reports of which might be seen from time to time in the newspapers. The difference between those dispensaries and the one connected with this mission was, that at the latter those who were willing might receive Christian instruction at the time they came to receive medicine—as had been stated by the chairman, they were not to receive that instruction under compulsion, it was simply offered to them; and it was a great relief to Christian feelings that there was this connection between the dispensing of medicines and the imparting of Christian instruction. They all knew the frequent result of affliction. When a man was labouring under affliction, when he felt that the world was losing its charms for him, and when eternity was brought near him, it was often comparatively easier to direct his attention to the things before him than it was in ordinary circumstances. Now they were to avail themselves of this position of the patients, and make a Christian advance. As long as there was no compulsion in the case, there could be no objection to coupling Christian instruction with the dispensing of

medical advice. In fact, experience showed that there was generally a very great attachment formed between the individual who administered the medical relief and his patients. In the reports of the medical missions to China, they saw very remarkable effects following the operation of the medical missionaries. Individuals had been exceedingly grateful not merely for the medical assistance received, but for instruction communicated; and numbers had been led to embrace our holy faith in consequence of having the Gospel of Christ announced in connection with the visits to the hospitals and dispensaries in which they had enjoyed that advantage. He looked on this medical mission then as a very great auxiliary to their evangelistic enterprise as conducted in Bombay. He had said that it was a relief to their Christian feelings to support such an institution, but he would also refer to the fact that when their servants were unwell there was often a difficulty in getting them into the existing hospitals. There were many ailments witnessed also not exactly fit for the hospital, but which it was desirable to have treated. It would be a great assistance to have this dispensary to which Europeans could send their servants and others who came to them. Very often they were led to administer charity to the poor and afflicted (that was a Christian duty devolving on them); but now they were able to

give substantial relief by sending such sufferers to the hospital, where the blind might be brought to see, the lame restored to the use of his limbs, or the infirm fitted for his work. Therefore they must all hope that this mission might be attended with success. They had received information from Edinburgh that it was the desire of the committee there that, after this mission in Bombay had enjoyed the benefit of the liberal subscriptions made for its formation (amounting, he believed, to a considerable sum), it should become dependent on local support. Even natives might come forward to give assistance in the medical department of the mission. In the report, Dr. Young mentioned one case of the father of a child thanking him for treating his child, and giving 50 rupees to the mission. He had no doubt other cases of this kind would soon appear. The rev. doctor concluded by formally moving the first resolution.

Contributions to the various objects of the Medical Missionary Society are received in London by Mr. James Watson (Messrs. Nisbet & Co.) 21, Berners Street, W., or by Messrs. Fuller, Banbury, Matheson & Co., 77, Lombard Street; in Edinburgh, by the Commercial Bank, or by Dr. Omond, 43, Charlotte Square; in Cambridge, by Theodore Maxwell, Esq., King's College; in Malvern, by Dr. Dalzell, Seaforth.

REV. C. C. Goss, city missionary, has published, in a pamphlet of twenty-four pages, a list of the charitable societies of New York, with a statement of their objects respectively, and such information as will enable any one who desires to do so to communicate with their officers. One of his objects in so doing is to break up the annoying system of street-begging. He says he is satisfied, from an experience of eight years among the poor of the city, that three-fourths of the street-beggars are impostors. The more pitiful the representation the greater the imposition. The most needy shrink from such demonstrations, and suffer in silence rather than beg. Such have to be sought out in order to be aided. Business men, generally, do not investigate the numerous charities of the city, although they contribute annually thousands of dollars thereto. To such this pamphlet will be of advantage; giving, as it does, the name, location, and object of each institution. It will aid them in dispensing their

charities, and in directing them where to send those who need assistance. Each institution named has been visited by the compiler. If any have been overlooked, they will be noticed hereafter.

The results of last year's operations of the City Mission Society of New York may be seen from the following statistics:—During the past year there have been 42 missionaries, 12 mission-stations, 123,838 missionary visits, 1 reading-room, 7 mission Sabbath-schools; 1,310,756 tracts, containing 5,210,180 pages, have been given away; 2,436 children were led to Sabbath-school; 659 preaching services, with a gross attendance of 51,190 persons; 3,296 prayer-meetings, with a gross attendance of 93,530 persons; 100 open-air services, with a gross attendance of 50,000 persons; 2,500 families, 7,500 men, women, and children aided; and 7,764.55 dols. distributed among the worthy poor.

INTELLIGENCE.

England.

(From our own Correspondent.)

A DISCUSSION has taken place in the House of Lords on the subject of missions. The Duke of Somerset, who does not appear to have given much attention to the subject, made a general attack upon missionaries, as a body, in connection with the Yangchow affair. It was not so much the missionaries as the English civilians of the nearest port that influenced the British authorities to take the course they did. But even if it had been, this mission is not under the control of any leading society, but only of one individual. The Duke, however, had got the idea that it was a mission of the London Missionary Society, and that that society had claimed the intervention that was made. "Nobody," he said, "is responsible but the London Missionary Society, and that society had much better send its missions to some other part of the world, and leave China unconverted, than pursue their present course." Lord Shaftesbury corrected his error by telling him that "those who had raised the fuss were a small, independent body of men, acting under no central authority, and in no way connected with the great missionary societies of England." His Grace should have understood his case better, before making the sweeping charges he did. He was replied to in an exceedingly able and high-toned speech by the Bishop of Peterborough, who asked, in reference to a statement that missions should only follow in the wake of trade, what kind of trade the missionary should wait for? "Should he wait till the beneficent influence of fire-water or opium had made the people more amenable to the preaching of the Gospel, and then preach to men whom the trader had intoxicated or demoralised with his liquor and his vice?" He added that, "important as were the interests of British trade, there was something in the eyes of the missionary more sacred even than the sacred opium trade for which Great Britain once thought it worth while to wage war, namely, obedience to the command of his Master, to go forth and seek the conversion of his fellow-creatures at whatever risk to himself and others." The *Times* followed up the debate by an article which was exceedingly

flippant. It thus described missionaries as a body:—

"Missionaries are people who are always provoking men of the world. We occasionally meet them at home and find them very commonplace persons, not very well educated, not quite gentlemen, very much given to tell long stories, the gist of which is that some native of somewhere said, 'Oh, Sir, how happy I feel! How much I am indebted to you and Mrs. Brown!' Graphic anecdotes of ex-cannibals who know by heart more texts than the most experienced Sunday-school teacher form an interesting part of their annual reports, and while these duly extract the guineas of their habitual patrons, they are apt to be received with unbelief and contempt by those who give the tone to political discussions. Parliament is not fond of missionaries, nor is the press, nor is general society."

These sweeping attacks are quite unworthy of any respectable journal. Missionaries are highly respected by men of intelligence in the countries they go to. They bear what no others would, while they have no prospects as others in the end, and they know much more of the religions and customs of the people than any other class. They have done more than all others to gain a knowledge of the literature of the people among whom they are placed. The *Spectator*, whose editor is well acquainted with the character of missionaries from personal knowledge in India, writes strongly in condemnation of these attacks. It is to be noticed, as greatly to the credit of missionary prudence, that so very much has been made of this Yangchow affair. It shows that our societies are very guarded, when, with such a spirit of hostility, their acts can be so seldom assailed. None of our great societies have, we believe, ever cost the country trouble by asking its interference, though their missionaries have been frequently attacked, and even murdered, in different parts of the world.

The Convocation of Canterbury had a prolonged discussion on the Irish Church. The Lower House passed very strong resolutions against the Government measure, much stronger than those of the bishops. A compromise was agreed to. Mr. Gladstone introduced his measure into the House

of Commons on the 1st of March. The debate on the second reading began on the night of the 18th. Mr. Disraeli, in his speech, did not defend the maintenance of the Establishment on the ground of its maintaining truth against error, but only for subsidiary reasons, such as maintaining the rights of property, &c. There is intense feeling and great agitation in regard to this subject. There can be no doubt as to the decision of the House of Commons. Every member is pledged on one side or other.

The subject of the observance of the Lord's Day is again exciting attention. Mr. Gregory is to introduce a motion to open museums and places of instruction on that day. He is, of course, supported by the Sunday League. The question is of vital importance to Sabbath observers, and we hope that Mr. Gregory's proposal will be defeated. A counter agitation is in progress for shutting the public-houses on the Lord's Day. Sabbath desecration has been making rapid advances, and it is high time that the supporters of earnest religion should be on the alert, not only to prevent further advances, but to agitate change for the better. The rest and consecration of the Lord's Day is one of the strongest bulwarks of religion devised by God himself for its protection and preservation.

The Archbishop of Canterbury made an excellent defence of foreign missions at a meeting at which he recently presided :—

"Satirists might represent that because foreign missions were advocated, home duties were neglected, but experience had proved that those who were most anxious to extend the spiritual agencies at home were equally zealous in their desires to increase their influence abroad. He reminded those present of Christ's command to preach the Gospel in every land, and urged that extending Christian sympathy to other lands did not deprive the people of our own country of the advantage of Christian instruction. If they felt interested in those who had but few opportunities of grace, how much more should they feel sympathy with those who had none ! He denied the frequently reiterated statement that the progress of foreign missions was not commensurate with the expenditure they involved. Even if such were the case they should not relax in their efforts, for the seed lying in the ground for a time might at length burst forth. Light might come when it was least expected. The testimony of residents in India had been adduced to prove the case to which he had referred. As well might the testimony of

some members of the West End clubs be taken to prove that no distress prevailed in Bethnal Green. He had himself received a letter from Madras very recently, in which it was stated that nineteen natives had been ordained deacons within a short time, the addition of which, to the number already existing, making a total of fifty native clergy in the province. Not only were the poor of India becoming converts, but also some persons of family and 'caste.' He exhorted them, instead of relinquishing the enterprise they had undertaken, to renew their exertions to promote its ultimate success."

The Rev. Dr. Raleigh will preach the annual sermon for the Wesleyan Missionary Society at the Great Queen Street Chapel. The annual sermon at Surrey Chapel on behalf of the London Missionary Society will be preached by the Rev. J. G. Rogers, B.A. The Rev. Dr. Parker, of Manchester, will preach the sermon to the young at Westminster Chapel.

Mr. Hugh M. Matheson has purchased the Whitfield Chapel, Wilson Street, Drury Lane, and has handed it over as a gift to the London Presbytery of the English Presbyterian Church, in order that it may form a centre of evangelistic operations in a most densely-populated and vice-stricken locality.

It is finally decided not to hold the meeting of the Evangelical Alliance at New York next summer.

Scotland.

(From our own Correspondent.)

THE ecclesiastical courts have been engaged in discussions on the Irish Church and Education questions. Those of the Established Church disapprove of the Government Irish Church Bill ; those of the Free Church are divided, but the large majority are in favour of the change ; and those of the United Presbyterian Church of course unanimously approve. There is also much division on the new Education Bill. It has received approval of a general kind. Sectarian education has never been popular in Scotland ; but there is anxiety to see secured the maintenance of Bible instruction, and also of that of the Shorter Catechism which has formed a basis of Scottish religious character. The Presbytery of Edinburgh of the Established Church has agreed to a series of resolutions disapproving of the bill on the ground that it contains no provision for religious

instruction, and expressing an opinion that the existing denominational schools, if encouraged and developed, would most satisfactorily and readily supply the educational wants of the country ; and further, that it was inexpedient in the meantime to provide for or encourage any change in the management in the parish schools. The Commission of the Free Church held a special meeting on the subject, when a resolution was agreed to unanimously to the effect that the proposals of the bill with reference to parochial schools were unsatisfactory ; that the constitution of the General Board should be modified, and that its meetings should be public ; that the provision requiring the consent of the Central Board to the branches of education resolved upon by the local parties is objectionable, unless it be carefully guarded, especially as regards the teaching of religion according to the use and wont of Scotland ; that with reference to the adopted schools, the central authority of such a body as the Free Church should be effectively recognised besides the local parties ; and that the proposed power of the board to require the managers of adopted schools to repair or enlarge their schools at their own expense should not be vested in the board. The bill was read a second time in the House of Lords on the 19th of March.

The Free Church Presbytery of Edinburgh has had a conference on the subject of Spiritual Independence. The Rev. Sir Henry Moncrieff proposed an overture asking the ensuing General Assembly to take the whole subject of the spiritual independence of the church into its earnest consideration, and to adopt competent and reasonable means for keeping in all due prominence those sacred and scriptural views of that doctrine with which the past history and present position of the Free Church were inseparably associated. He supported this by a very able speech, since published, in which he made the following reference, important to your English readers, to the royal supremacy :—"In reference to the royal supremacy, I think it needful to make an explanation. The people of England are so accustomed to think of that supremacy simply in the view of its contrariety to the exorbitant claims of the Church of Rome, that a denial of it looks, in their eyes, like a revival of those or similar claims. Let me say, then, that there is a sense in which I would legally uphold the royal supremacy against the claims of Rome. I would bow to the absolute supremacy of the civil power over all kinds of property, whether civil or ecclesiastical,

and over all orders and conditions of men with reference to everything connected with their civil rights, liberties, and actions. The royal supremacy which we deny is exclusively that kind of supremacy that would interfere with the government which we believe that Christ has instituted in his church for dealing with men's consciences, and directly ministering to their spiritual welfare."

An overture has been transmitted by the Established Presbytery of Forfar, which may be regarded as a sign of the times. It asks the General Assembly "to appoint a committee to consider by what means a union between the Church of Scotland and other religious bodies can be best effected, and what alterations are necessary with a view to such a union, and to open a correspondence with other churches if the committee shall deem it expedient."

This is the season when overtures are transmitted, in preparation for the annual meetings of the Supreme Courts of the different churches.

The Union movement hangs in abeyance till the feelings of these Courts be expressed. The large Committee have agreed to a final basis to be brought before them. The United Presbyterian Synod will have before it the question of union in England, which will involve, if it takes place, the separate jurisdiction of the English branch of their church.

Ireland.

(From our own Correspondent.)

THE REV. Dr. Buchanan, the convener of the Sustentation Fund of the Free Church of Scotland, delivered a lecture on the finance of the Free Church, to a large audience in Dublin, last month. His singularly lucid narrative, and the remarkable facts he was able to bring forward, have produced a very lively and wide impression and called attention to the support of the churches in Ireland, should they be deprived of their endowments. Since the year of the disruption, Dr. Buchanan has not addressed a meeting in Dublin, and the story he had to tell of God's blessings and of success was almost startling to those who remembered the former things, and were inclined then to set down the future of the Free Church as a dream of enthusiasm.

A general activity of opposition to Mr. Gladstone's bill has now sprung up, and as the convention act is not to be put in force, meetings are organised in every diocese for conferences of the clergy and laity with the bishop. A system of

elective representation has been devised ; as many laymen being sent forward from a parish as there are clergymen in it ; and these, with the clergy, constituting a diocesan conference or synod, which in its turn is to elect members to represent it at a united synod or conference, to be convened at an early date in Dublin. Some of the plans for representation contemplate a large discussion of general church questions, and a certain permanence of system, capable of working under the possible new conditions of the church ; but at present the aim is to direct the opposition against the bill before the parliament ; and the Bishop of Down, who suggested, at the conference in his diocese, making terms with Mr. Gladstone, and looking beyond the present, was met with a vigorous storm of hisses and cries of *No surrender*.

France.

(From our own Correspondent.)

THERE is a movement towards a better state of things. The excess of evil is beginning to bring on reaction in the Protestant Christians of France, more wholesome feeling, more activity. We find a short article on evangelisation, which we hail with pleasure in the *Eglise Libre*. It says :—" A great point in evangelisation is to know how to discover one's friends. However solitary we may feel in a new place, we have among the people around, allies ready to come forward. There is one hidden in every human bosom ; consciously or unconsciously, every man yearns for the Gospel. Principles of progress and liberty in priest-ridden places are also our allies. Disseminated Protestants, cold though they be, are our allies, and may be warmed when brought in contact with the Sun of Righteousness. And then the children attend lovingly to the children !"

It will be a great step forward when Christian workers go out as friends seeking for allies, instead of paladins seeking to break a lance with all around. A paper by Albert de Broglie, in the *Revue des deux Mondes*, which depicts Protestants as foreign to the national genius, both in thought and style, has occasioned an explosion of indignation. He does but state an every-day fact, that, in the present day at least, Protestants know very little of anything beyond their circle. As Protestants they are of the past. The expression, *he is a Protestant*, means, in the language of many, he is stiff and cold ! To reach the

masses, is to such an impossibility ; so they contend that a long training and preparation are necessary before the Catholic population can be acted upon and souls saved." The preparation and training are rather needful in the teachers. Wherever the Gospel has got a strong hold of a man, and fills him with love, the same effects follow his labours in France as elsewhere. The preparation and training of souls is of God.

The people *is* being prepared, it recoils from the unnatural crimes, the avarice, and the theatricals of the Romish clergy, and cannot yet live in atheism ; it is in suspense, ready for Christ, or for antichrist. And those who well know, bear witness with what eagerness the Gospel is listened to wherever boldly and lovingly presented, and how infidel and ultramontane interruptions are resented by the masses. The Jews are being more thought of, and prophecy, yes, even the Apocalypse, is exciting interest. In the *Revue Chrétienne*, we find the following remarkable view of the situation of Christendom :—" . . . All is in preparation for the fulfilment of the (Apocalyptic) vision. The actors are advancing to the stage, and are ready to play their part. The struggle, delayed by the external conversion of the Roman world at the close of the Apostolic age, is imminent, and will commence in good earnest sooner or later. Christendom only has to shake off that Christian profession which has made them rather the slaves than the servants of Jesus Christ. Thus the situation will be more and more similar to what it was in the end of the Apostolic time ; on one side Christians, on the other the world ; the former clothed more and more with Christ, the latter stripping off everything it has borrowed from him ; the church, without official connection with the abandoned state, losing in security what she regains in life ; the state unchristianised, indifferent to all religious faith before it becomes entirely hostile to it ; the pious Jews more and more disposed to recognise in Jesus Christ one of their prophets, and even in greater numbers discerning in him (as did the man born blind) their Messiah ; on the other hand, the apostate Jews, crushing under foot not only our Lord and our God, but the God and the law of their fathers, and steering pagan infidelity towards the aim they propose, the abolishing of every worship but that of man.* Those who preach with enthusiasm the separation of church from state, may perhaps not

* Jews are stated to be the leaders of the infidel and materialistic press in Germany and elsewhere.

be wrong, but they should know what they are doing. The two adversaries are separating only the better to seize and crush one another to death. A modern writer has said:—"All the errors which Christianity has conquered in an existence of eighteen centuries are arising from their ashes to call for a last judgment. But if error is collecting its forces, truth is also doing the same. As soon as the two camps are formed, and are completely distinct, the last hour will strike. Christ will appear."

So declares a writer in the chief organ of the Free Churches. The Lutheran organ, *Le Témoignage*, depicts the same awful future in vigorous language:—"There is no need to have extraordinary penetration to divine that the predicted times are even now in preparation. Evidently a total separation of tendencies is at hand . . . never was the anti-Christian mind so deeply cunning, so decided, and so systematic as to-day . . . It is manifest that we are advancing towards a time when the so-called Christian world will separate into two camps: the Christian and the anti-Christian. Hesitations and delays may yet retard this, but one fact is incontestable for us, viz. that the crisis which will bring about complete dissolution is now deep and decisive. But when once all the bands which connect the anti-Christian camp to Christianity are broken, we must no longer expect to meet with the spirit of toleration which permits each to live according to his convictions." It then goes on to state that when persecution is at its height the Lord will come.

The annual meetings of religious societies commence on April 11th, by prayer, as usual. The subjects proposed by the General Pastoral Conference are, *The responsibility thrown upon the Churches by the present progress of Atheism*, and *the Cure of Souls*. The executive commission of the Lutheran Churches have chosen the following: *The Doctrine of the Atonement in its connection with the Holiness of Jesus Christ. Catechumenat.*

Since the Young Men's Christian Association has changed its quarters in Paris, it has vigorously increased in numbers and zeal. Its Paris members count 30 German, 70 French, and 150 English and Americans. It has a daily prayer-meeting at noon, open to all; evening Bible-classes, and excellent lectures by first-rate men. Life seems flowing in, as well as into some of its provincial branches. The Bible-women's work is encouraging in Paris, as well as at

Nîmes. We shall see by the April assemblies how far the various societies are encouraged to carry on their arduous work. At present they are gathering in their funds, a wearying and often disheartening portion of necessary labour. The work of public evangelisation, by preaching and tract-distribution at the fairs, is vigorously progressing, without let or hindrance. Mr. Guinness's efforts in Paris are saving souls, increasing the congregations where he preaches. He is now holding four series of meetings in French, in as many different quarters.

Spain.

(Special Correspondence.)

THE WORK AT SEVILLE UNDER THE SPANISH EVANGELISATION SOCIETY—WONDERFUL SUCCESS—DEMAND FOR A LARGE CHURCH—THE PREACHING IN MADRID—CIRCULATION OF TRACTS, ETC.

FOR many years past the Spanish Evangelisation Society has, by its various agencies, both voluntary and paid, widely circulated the sacred Scriptures, and books of an evangelical character, in the Spanish peninsula, and in all Spanish and Portuguese speaking countries. In many of the ports of Great Britain, too, vessels from Spain and Portugal have been boarded, and the Holy Bible gratuitously given to officers and sailors. Owing to the spirit of intolerance which existed under the Bourbon régime in Spain itself, the greatest prudence had to be observed by all those engaged in the Lord's work. Tourists, captains of vessels, and resident Christian merchants, have, in a special manner, contributed towards the circulation of the Scriptures, always the Protestant (Valerus') version, and mostly supplied by the society; and God has ever been pleased to make a plain path for all those engaged in this laudable though difficult undertaking.

By *paid* agencies the society has—more particularly during the last six years—effected a widespread distribution of God's word in Spain; indeed, there is scarcely a seaport or large town which has not been visited. Barcelona, Madrid, Malaga, Cadiz, and Seville, have been great centres from which the surrounding country has been carefully worked. The labours of this society have not simply been confined to colportage, but a (good) work of evangelisation has been quietly and successfully carried on, as is witnessed to-day

in the hold Protestantism has gained, especially in Andalusia.

In Gibraltar there have been, for six years, Spanish Protestant services regularly held every Lord's-day, in the Presbyterian church, attended by thousands of Spaniards, who, upon returning to their homes, were furnished with the Scriptures and evangelical publications by the society. The ministers conducting these services were Spanish ex-Roman Catholic priests, three of these being the Rev. Don Pablo Sanchez, now in Malaga; the Rev. Don Antonio Soler, now in Cordova; and the Rev. Don Juan Cabrera, in Seville; each in charge of a large congregation.

On the 25th of April, 1868, the first consistory of the Spanish Reformed Church was held in Gibraltar, the president being Señor Cabrera, and the secretary Don Manuel Hernandez. In his opening address, the president observed: "We are all aware of the immense number of our countrymen (among whom are several Presbyters), animated by the best wishes for the purification or reformation of the church in Spain. These are expressed in a thousand ways. The last religious persecution which has occurred in our days, and the marked tendency clearly observed in politics by Spanish liberals for some time past, afford strong motives to believe that the epoch of our national regeneration has arrived, and the doors of our country will be opened to the preaching of the word and the unrestricted printing and circulation of the sacred Scripture." These remarkable words have been verified earlier than the most sanguine anticipated. At the outbreak of the revolution, the agents of the Spanish Evangelisation Society flocked into Spain, the first being Señor Cabrera, who received from General Prim, with whom he had a personal interview, the assurance that he could return to his own country with the Bible under his arm, and freely preach the doctrines it contains. Señor Cabrera then went to Seville, where he preached the Gospel in many of the suppressed churches, to crowded audiences. The Protestants were gathered together, and regular services have since been held every Sabbath. The room was found too small; and on the evening of the 27th of December last, the *first Spanish Protestant church for public worship in all Spain was opened* in the Calle de las Virgenes of this city, and the *first Protestant baptism celebrated*. This church has been generously rented and fitted up by the Spanish Evangelisation Society. It contains, when very crowded, 500 persons; and it is esti-

mated that upwards of 12,000 have attended since its opening. There has been a second baptism, and eleven couples are waiting to be married.

What wonderful changes take place! Seville, which has been famous for its Mariolatry, is now the chief seat of Protestantism in Spain. Already the church is far too small for the multitudes who flock to hear the word of God. Last Lord's Day five women were seated upon the pulpit stairs, and the whole building was packed even to inconvenience; the street, too, being crowded by those unable to gain admittance.

My object in writing this letter is, that you may make more widely known to Christians at home the wants of this congregation, which a large and commodious church would supply. A building capable of holding 2,000 would admirably answer the purpose at first, though a still larger one would always be filled. The Protestants in this city are desirous of contributing all they can towards the support of their church, and deacons have been appointed to collect funds to defray current expenses, such as lights, cleaning, &c., which they are now able to meet, independent of a fund for poor and sick members. We have a well-attended Bible-class every Tuesday, and a singing-class three times a week. Priests visit Mr. Cabrera's and my own house for religious instruction.

The want of an organ of Protestantism is greatly felt. We rejoice, however, in the hope that the Spanish Evangelisation Society will shortly enable us to meet this important requirement.

I might greatly extend in giving notices of the progress of the Gospel in Seville, but would call your attention to the efforts of the Spanish Evangelisation Society elsewhere.

In Malaga the mission of Don Pablo Sanchez appears to be very successful. Two English friends, who were there a week ago, tell me his church was so crowded they were unable to get in. In Antiguera and Granada are two active evangelists, from whom we have cheering intelligence. In Cordova, Don Antonio Soler has gathered a congregation which varies from 800 to 1,000. At present his services are held in the "patis" of an English gentleman's house, kindly lent. To the best of my knowledge, Don Antonio is the first to have preached the Gospel in this old Moorish city. In Arahal, Padre Padregal reads the Bible to immense congregations. He will shortly be here to study with us for three months. Don Celadonis Martinez has been summoned by the society, from Oran to Seville, to assist as an

evangelist. Three colporteurs have been employed for some time, and have long since sold out our stock of Scriptures.

Seville, from whence I write, is the headquarters of the mission in the south of Spain. Here we have had 20,000 of the society's works printed. Upwards of 10,000 have already been circulated. Cadiz, Xerez, and Puerto de Santa Maria have been visited. In Huelva the society has a valuable voluntary coadjutor in an English resident.

This brief sketch will give some idea of the society's operations in Spain, and of the great demand upon its limited funds for an extension of its missionary operations. I feel persuaded that this glorious work only requires to be known to be fully appreciated and heartily supported by the British Christian public. Pray for us, that a rich and abundant blessing may accompany every effort used for the extension of the glorious evangel of our blessed Lord in this country, and that many faithful, godly Spaniards may be raised up to labour in the Master's vineyard. We feel that the arm of the Lord has been specially revealed in this great religious movement.

"Let thy work appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

R. STEWART CLOUGH.

Seville, February, 1869.

The following are portions of a letter recently forwarded to Mr. Southall:—

Madrid, March 12th, 1869.

As to the public services in Madrid. These continue to be crowded; to secure a seat it is necessary to come to the place of worship half an hour before the service commences. Many are thankful to find even standing room, and in a position where they can only hear but not see the preacher—to remain on foot for an hour and a quarter, the time of the duration of the service. A morning week-day service has been commenced, and the attendance is fair, a large proportion of the audience being females; and we know that the preaching of the word is being blessed. It is something more than mere curiosity or the love of novelty that brings men and women to these services—we see the same faces again and again on each succeeding Sabbath. "If you want to find my husband on a Sunday," remarked a Spanish lady, a Roman Catholic, to a friend,

"look for him in the Protestant chapel, you will be sure to find him there"; while the testimony of the husband himself is, "I would not be absent from the services on any account." Another party—a young man—confesses the blessing they have been to him; his enjoyment of them is very manifest; and it was pleasant to see him yesterday, coming in hot haste from his office to join the week-day service, stand up reverently in his place, and engage in mental prayer on entering the room. A Sunday-school, in connection with the church, will shortly be opened, and thus "the lambs" will be fed as well as "the sheep." There is a Spanish proverb to the effect that "there is no evil from which may not come some good" (no hay mal que paca bien no verga); and the truth of this the Madrid committee for managing church matters here has just experienced. Forced to quit the premises where the services are now held, by the opposition of a fanatical landlord, they have been able to secure other ones well situated, capable of holding not 200, but 800 persons. They will be opened on the 21st of the present month. "Thus the things that have happened have fallen out rather unto the furtherance of the Gospel."

We are assured by one well qualified from his high position to express an opinion, that within a month the Cortes of his country will decree full religious toleration. Others go even further, and hope that the separation of the Church and State will be decreed; but this is doubtful. The Minister of Finance, with whom the settlement of the question rests, stated also to an English friend and to the writer, to whom he had granted an interview, that, if he remained in office, the law which prohibits the entrance into Spain of all books, Bibles included, printed in Spanish out of Spain, would shortly be repealed.

A Young Men's Bible-class has been commenced, and promises to be a success. Seven attended on the first morning; they were requested to write something of what they had heard, and on the following Sunday seven papers were handed in. In another part of the city a Christian Englishman has Sunday and week-day meetings, which are held in his own house; at the last one twenty-three persons attended, most of them artisans, who came straight from their work to hear the word. It was a sight to see, and thank God for.

One hundred and fifty thousand fresh tracts will, in a few days, come to us from various printers, for circulation through Spain, on behalf

of the Religious Tract Society of London. When circulated, the certain result will be a demand, on the part of those who receive them, for the Scriptures.

At Toledo a godly young Spaniard, a native of Madrid, and who is now fitting himself by diligent study of the Scriptures to be an evangelist, distributed some 5,000 tracts and gospels; as elsewhere, they were eagerly received, and are sure to be followed by the usual demand for "more, and a teacher."

From Valladolid the news is most encouraging; the place is ready for a great movement; they desire to take a church for public worship, and ask for a pastor. Would that we had one to send them. The medical missionary supports the petition, stating that he finds himself incapable of guiding the movement any longer, "as he lacks the necessary spiritual powers."

From Burgos the godly colporteur, employed by the National Bible Society of Scotland, writes us, "Send me at once twenty Bibles." (He had sold all those he had carried with him from Valladolid). "I have delivered six Bibles to the agent you had appointed here previous to my arrival. I have distributed nearly all the last tracts sent me (3,000). Send me more. The engineer to whom I gave you a letter of introduction, and whom you supplied with tracts, is doing good service, as he is distributing them everywhere. It is not safe for me to hold meetings at night, as I am followed; but I will try to carry them on in the daytime. The people here are bad, but I am sure that this is the very place where an effort ought to be made to bring the truth to these wretched creatures." In this opinion of our good brother we heartily concur, and are taking measures to strengthen our position in Burgos. Fierce opposition from the priesthood we are prepared for. We are a few; they number 3,000.

Italy.

MR. MOOREHEAD, American missionary, describes a visit of an evangelist to Dalmatia:—

Some months ago, the evangelist at Bari, on the Adriatic coast, expressed an earnest desire to visit Dalmatia, his native land. As he had held meetings for the Dalmatian fishermen at Bari during the winter, and found them eager listeners to the word, he conceived the idea of visiting some of their cities and preaching the Gospel as the Lord might open the way. Accordingly he

sailed for Bari in one of the fishing boats, and passed several days on the island which the fishermen inhabited. He was received with great cordiality, and preached with much acceptance to the people. After having remained some days with the fishermen, he pushed forward until he reached Sebenico, his native city, where his father and brothers are still living.

For more than three hundred years Dalmatia has been inaccessible to the public preaching of the Gospel. But since the advent of civil and religious liberty, the whole Austrian empire is now opened to the free circulation and preaching of the word. Unfortunately the priests, whose influence is still very great, had learned of the coming of the "heretic" (our evangelist), before he arrived at Sebenico, and had filled the minds of the "baser sort" with prejudice against him. When the vessel which bore him to his home and fatherland anchored in the port, he was surprised to find some three hundred persons gathered on the shore. He knew not what it meant, but, as he descended from the side of the vessel, and set his foot on his native land where he had not trod for many long and weary years (he was exiled from Dalmatia in 1848), a low murmur arose from the multitude which unmistakeably told him their purpose. However, no other opposition was made to his landing; and in a few minutes after he was in his old home, and cheered with the greetings of his father and brethren. Here he remained for nearly a month, showing to his relatives and friends the true liberty with which Christ makes his people free. From thence he wrote me that he was greatly encouraged with the prospects, and that many in his native city seemed well disposed towards the Gospel.

From Sebenico our evangelist removed to Spalatro, the most cultivated and refined city, perhaps, in Dalmatia. Of this visit and the prospects for evangelisation there, the evangelist writes as follows:—"For a month I have been residing at Spalatro, and living in the old palace of the Roman Emperor Diocletian, the fierce persecutor of the early Christians. Here still exists the horrible tower where thousands of those who had the courage to profess openly and boldly the despised name of Christ Jesus were murdered. How wonderful are the ways of God! The truth, so persecuted then, triumphed over every obstacle. But as time went on, that same heavenly truth was darkened and corrupted by the perfidy and ambition of men, and the shades of ignorance and

superstition deepened into night, not only over Dalmatia but over the whole world.

"In the good providence of God, I am now in the city of Spalatro, to preach eternal life in the holy name of Jesus Christ! Although I have found the field full of obstacles, yet, trusting in our Omnipotent Lord, I hope I may become the instrument of leading some back to the truth. During this month I visited some hundred people, and altogether I found them accessible to the voice of the Gospel. Of course, in opening this evangelisation in a totally new field, I have not yet been able to speak with that clearness and plainness which I could desire, simply because we must be prudent in the beginning. Besides the priests of Sebenico had already reported me to their colleagues of Spalatro, and you can readily imagine what their reports were and in what colours they represented me. But notwithstanding this, I have reason to glorify the Lord for the results of Gospel preaching in Spalatro. I have found many who heard me with pleasure, who also visited me at my lodgings, and to whom in my own house I could talk much more freely than elsewhere. With the first results, therefore, I am quite satisfied, though those who come are truly, as the Apostle says, 'babes to whom milk and not strong food' must be given."

Persia.

NESTORIAN MISSION.—KOORDISH OUTRAGES.

MR. COCHRAN, of the American Board, writes in the *Journal* of that Board from Gawar, Koordistan:—

Koordish Outrages.—"Probably the whole of Koordistan is now disturbed by the irrepressible Koords. We, as a family, encountered them on the mountain passes—professedly stationed as a guard by the Persian Government, but their exorbitant demands for presents, and their demonstrations upon refusal, were scarcely less annoying than outright robbery. In Gawar, the Turkish kaimakam has allowed more than a thousand Koords, of hostile tribes, to quarter for nearly a month on the poor ryats. They gathered professedly to effect reconciliation, but it is generally believed that he has accepted bribes from the several parties, such as will render reconciliation impossible.

"The poor ryats, mostly Nestorians, are suffering greatly. Their scanty winter store of butter and cheese, all their fowls, a large number of cattle and sheep, and large quantities of grass

have been consumed. Attempts to secrete these articles have been followed by the breaking down of doors and an exposure of everything valuable to the greedy search of the belligerents, and resistance has brought blows, and in some instances fatal wounds. And all this is done in the name, and with the permission, of Government.

"I have never listened to sadder tales of sorrow and wrong. Visiting one of the villages I met a communicant of the little church in Memikan. His daughter, twelve or fourteen years of age, had been stolen by a Koord, and upon the arrest of the Koord and the rendition of the daughter the whole village was so endangered that the poor child, in her distraction, threw herself into the river and was drowned. The father, with the remainder of the family, had fled for safety to another village, taking with him barely six chickens, and these had just been taken from him when I saw him. Priest Khamis, one of the best conditioned and most respectable helpers, told me the morning I saw him that he had not an ounce of butter or cheese in his house, though he had laid in his winter stores. His family had worked all night baking the last of their flour, and he had employed men to harvest his scarcely ripened grain to feed the hungry guests, and had killed an ox to supply them with meat. The regions beyond are also greatly disturbed."

Mr. Cochran states that, in the present disturbed condition of that section, but little missionary work can be done, and that the Protestants in Gawar despair of protection unless there shall be missionaries stationed at Van, through whose influence the Pasha may be reached.

India.

BENARES.*

IN some respects Benares is one of the most interesting cities in the world. What Jerusalem is to the Jews and Christians, and Mecca and Medinah to the Muslims, that Benares is to the Hindu, and something more. It is the cradle of his faith, the great object of his pilgrimages, and the place where he wishes to die. But besides this, Benares is one of the oldest cities in the world, and built up in its mosques, especially in

* From a review in the *Bombay Athenæum* of a work on Benares, by the Rev. M. A. Sherring, a well-known missionary.

that of Aurangzeb, near the Bisheshwar Temple, are remains of Buddhist temples, which are probably nearly as old as Buddhism itself. Including Sarnath in Benares, we cannot but have our attention powerfully attracted to a place which is not only the sacred city of the Hindus, but also the spot where the religion of one-fourth of the human race was first preached. "It is a fact," says Mr. Sherring, "admitting of no dispute, that 'Sakhy' a Muni, the last and only really historical Buddha, on attaining the mysterious condition of Buddhahood, under the Bodha tree in the neighbourhood of Gaya, travelled to Benares, and proceeded to the Isipattana Vihara, or monastery, now known as Sarnath. This may have been in the sixth century B.C." Add to all this that Benares is full of picturesque buildings, that it has numberless historic associations and recollections, and that the most perfect language upon earth can nowhere be studied to such advantage as there, and we have said enough to show that Mr. Sherring has chosen a worthy subject for his volume.

After making every deduction, Mr. Sherring's book remains a very valuable Indian topographical work, with a most interesting concluding chapter about the present religious agitation in India. From this we extract the following passage:—

"To extend these observations, so as to include within their scope the entire peninsula of Hindustan, and, at the same time, to bring them to a conclusion, I would remark, that the results of missions in India are not surpassed by anything that has been accomplished, of a religious character, in modern times, either in England, or in America, or in any quarter of the globe. These results are both *direct* and *indirect*; direct, in the way of conversions from the heathen; indirect, in regard to the general enlightenment and progress of the people, incident to the operations of Christian truth and European civilisation upon their minds. It is progress in sound knowledge, in thought, in the quickening of conscience, and in true religion. Christianity is now a power in India, a felt and acknowledged power, which men of all castes and ranks, including Hindus of the strictest sects, respect and fear. What is the great prominent question at this moment agitating no small portion of the millions of India? Not the increased social happiness and prosperity of the people, nor the augmentation of commerce and trade, nor the vast improvements in the country, —visible on every hand, wonderful as they all

are,—but this, What is truth? What constitutes religion? What the destiny of idolatry, and what that of Christianity, in the coming ages? The people are thinking, comparing, arguing—not knowing exactly what to do. India is much in the condition of Rome previously to the baptism of the Emperor Constantine. Idolatry, here as there, now as then, is falling into disgrace. Men are becoming wiser. Truth, in its clearness and power, is gradually entering their minds, and changing their habits and lives. India is undergoing an intellectual and also a moral and religious revolution. The past is slowly losing its bewitching influence over the public mind. The Hindu dares to think, and has ever dared,—though he lacks the courage to act up to new convictions,—yet the inspiration of earnestness has entered his breast; and, as his convictions become fixed and definite, he will, I doubt not, fling away from him the weight of prejudice and custom, which has oppressed him so cruelly and so long. Let us not forget what the grace of God can do, and what it has already done. It can change the heart of the polite, metaphysical, idol-loving Hindu, just as it has changed the heart of the savage African and New Zealander. It can bring him, humble, self-abased, stripped of pride and vain-glory, to the foot of the cross, to crave there meekly the forgiveness of his sins. Religious controversies and excitements are always the most momentous, and, perhaps, in the end most productive of beneficial results. The violent mental commotions of the middle ages, the extraordinary religious awakening at their close, produced the most stupendous consequences for good. And who shall say what the intellectual and religious awakening of India, which has just commenced, will not produce? No prophet is needed to tell the issue. It will infallibly produce for India all that the Reformation has produced for England, the world. It must extinguish idolatry, must break in pieces its images, must wipe out its distinguishing symbols and signs, must destroy its temples, must cleanse the land of its foulness; so that, perhaps in many places, as in some of the islands of the South Seas, no traces of its previous existence will be discoverable. It will annihilate caste; it will clear the atmosphere of superstitious and impure rites; and the praises of the great Creator, the one living and true God, will be sung in his sanctuaries from one end of the land to the other."

Australia.

KIDNAPPING OF SOUTH SEA ISLANDERS FOR QUEENSLAND.

OUR readers are familiar with the facts formerly stated. At a recent meeting in Australia, the following account was given :—

The Rev. J. P. Sunderland then addressed himself to the subject of the importation of South Sea Islanders into Queensland, and denounced it as something very like slavery. He visited Queensland in August last, and by request went to the sugar plantations there, where some 3,000 or 4,000 Polynesian labourers were employed. But they had been taken from their homes by deceit. Had they gone of their own will upon fair representations, of course they had a right to go, and the Queensland colonists a right to take them ; but from what he had seen and heard, he thought the importation of the islanders was a kind of beginning of slavery there. True, there was an act of parliament upon the subject, but its provisions were loose, and easily evaded, in a way disastrous to the islanders, who were chiefly from the islands of Western Polynesia, the natives of the East having too rich and fertile homes to be so easily seduced away to Queensland for a wage of 2s. 6d. a week. Ships went to the New Hebrides to "catch blackbirds," as it was called, and they caught them by utter deceit for three years' engagements. He went to some of the best sugar plantations in Queensland, and if there was ever anything like slavery, that was. The natives were of different islands and different dialects, and so were isolated in their new home. Their hours of labour were from half-past six to half-past five, with an hour for dinner, their wages 2s. 6d. a week, payable at the end of three years. They were very scantily dressed. One would have nothing but a flannel shirt, another only a trousers, growing small by degrees and beautifully less, and they had to dig with bare feet. They said to him, "Missa, we've been deceived. We were told we should have plenty of work, plenty of food, and at the end of twelve months should go back home, but we found we have to stop three years." Some ran away because they had not food and clothes enough, and he was told at the immigration office that the rations were served out to them in three days' parcels, which the islanders consumed in two days, and then starved. About these things the newspapers had written without understanding what they were writing about, but he was glad to find that in consequence of the remon-

strances made by the missionary authorities, the British government had at last instructed men of war to watch proceedings for the protection of the Polynesians.

He asked the planters what they did when the labourers fell ill. The reply was, "They often gammon to be ill, but we take a whip and tickle them up a bit, and then they soon get well." Such was the humane process by which the islanders were to be raised in the scale of morality and civilisation. One planter wrote to another and said, "What can you supply me 100 niggers for?" And no doubt, as long as it was found that £6 or £7 a-head could be got for the natives, men would do anything to get them. One captain, who had taken thirty women and forty men from one island, fired on the natives when interfered with, and the most disastrous collisions might occur. They would not even desist in the presence of missionaries. But this kidnapping of men and women at 2s. 6d. a week was utterly abhorrent to right, and could never do any good, and it would work its own cure if any of the islanders returned, for the kidnappers would get no more. Already reprisals had been made, and the natives had taken and burnt one small schooner. The interests of commerce would be better served by desisting from these nefarious practices, and letting the islanders alone to develop the resources of their own lands.

The Mission at the Kuruman.

THE Kuruman, says the *Chronicle of the London Missionary Society*, is the chief town and station among the Bechuana tribes immediately north of the Orange River. It is celebrated for its full and flowing fountain, which pours forth a noble stream of water. The village has a pleasant appearance. The mission was founded in 1817, and was joined by Mr. Moffat in 1821. The mission premises contain two dwelling-houses, a large garden, a chapel of stone, the printing-press, and schools. The present missionaries are the Rev. Messrs. Robert and John Moffat.

The Rev. John Moffat writes, October 12, 1868 :—I shall now endeavour, in accordance with your request, to let you know how I am employed, and also to give you some idea of my present sphere in its most recent aspects.

The former task is easy enough. The public services on the station are a prayer-meeting at sunrise on Sunday ; preaching in Sechwana,

morning, afternoon, and evening ; with the Sunday-school twice, and a juvenile afternoon service. The early prayer-meeting is left entirely to the natives, the three preaching services entirely to the missionaries, and the Sunday-school, with the juvenile service, to my sister. There is also a Wednesday evening service, a monthly missionary prayer-meeting, a church meeting, and a prayer-meeting on Thursday afternoon. This last is in the hands of the natives. No native takes any part in the preaching on the station, except in extreme cases, when it is regarded as a makeshift. My father and I share the preaching between us. Occasionally—say once in three weeks—one of us rides to two villages to the north-west, holding service at each. They are respectively eight and twelve miles distant. My custom at home, in the regular way, is to give New Testament reading in the morning, a topical sermon in the afternoon, and Old Testament exposition in the evening. On Monday evening I have a young men's Bible-class, which is to me the most interesting work I have to do, more especially as I have much encouragement in it. In addition to those on the spot, several young men, though uninvited, have begun to attend it with praiseworthy regularity from the out-stations to which allusion has been made ; and there is a marked advance on the part of my pupils. For a people so stolid and undemonstrative as the Bechwanas, I have enjoyed great encouragement, and cannot but hope that this part of my work at least will not be in vain.

On the Monday evening, also, my sister and I hold a practising class, for the purpose of trying to improve the singing. On Tuesday evening I meet male inquirers ; on Wednesday, before the service, I have a Bible-class for women : on Thursday we have our English prayer-meeting ; and on Friday evening I meet female inquirers. I need not mention the school, conducted by my sister, with three native assistants.

There is a circuit of out-stations to the westward. My father paid them a visit in December, 1865 ; again in February, 1867 ; and I have just returned from them now. The printing-office has occupied a large part of my time. I have taken a share of the work there, and may say that three days in every week on an average, during the period I have been on this station, have been spent in printing work.

There is also an incessant pottering with medicines which, to me, is the most unwelcome part of my work, for I have only learned enough in this department to know how little value there is

in the medical practice of any but well-qualified men. It is forced upon me by usage, like many other things ; and by the persistent desire of human nature, black as well as white, to be doing "something" for disease, even though that something may be a mere leap in the dark. I have very rarely been able to hold an English service, though very desirous to do so. I mourn over the benighted Europeans, who are every year becoming more numerous in this neighbourhood, and who do not help on our work. They are not unwilling to attend an occasional service, and I do not despair of setting it on foot, especially during the coming months, when so many of the brethren will be here for a longer or shorter time.

The population is small and scattered as compared with other parts of the Bechwana field. On the spot there must be a good many people, and also at the villages to the north-west, namely, Molehe's and Mongwaketsi's ; but otherwise the district contains only small villages of from twenty to a hundred huts. It extends fifty miles west and north-west, and about twenty-five miles in other directions. One Christian village, about 170 miles north-east, has lately placed itself under our charge. It was formerly in Griqua land, but has removed from that country.

They are poor and must remain so. The country is essentially dry. Irrigation is necessary for successful agriculture, and there are few spots where water flows. There is no market for cattle, even if they throve abundantly, which they do not. I despair of much advance in civilisation, where their resources are so small, and where the European trade is on the principle of enormous profits and losses. Two hundred per cent. on Port Elizabeth prices is not considered out of the way ! I am obliged to send to England or the coast for clothing for myself ; for what is obtained here is worthless and dear. I have not yet seen any staple industry for our Bechwanas. The ostrich feather trade, like all hunting, retards civilisation. The political framework is disintegrating. I am not disposed to take alarm at the encroachments of the Dutch Republics, Transvaal, and Orange Free State. The country is too poor to be coveted by Europeans, and the Bechwanas may perhaps be allowed to exist.

This station is the one spot to tempt the Boers. I would like to know if anything could be done to secure it by convention with the British government, and then the whole district would be left unmolested ; for without the spring and gardens here there is nothing.

Heathenism, as a system, is weak ; indeed, at many places it is nowhere. Christianity meets with little opposition. The people generally are prodigious Bible-readers, church-goers, and psalm-singers ; I fear, to a large extent, without knowledge. Religion to them consists in the above operations, and in giving a sum to the auxiliary. I am speaking of the generality. There are many whom I cannot but feel to be Christians but dimly. This can hardly be the result of low mental power alone. The Bechwanas show considerable acuteness where circumstances call it out.

The educational department of the mission has been kept in the background.

On this station the youth, on leaving school, have sunk back, for want of a continued course being opened to them. The village schoolmasters, uneducated themselves, and mostly unpaid, make but a feeble impression. The wonder is that they do so much, and where the readers come from. It is hard to say that the older missionaries could have done otherwise.

When manual labour and menial duties were accepted as a share of a missionary's normal occupations, it is not wonderful that he failed to advance his native pupils to a high standard of attainments.

Oh that the principles which first publicly shaped themselves in the Liverpool Conference of Missions, and have lately been enforced in your "despatches," had been recognised earlier!

I cannot tell you how one thing presses on me every day—the want of qualified native schoolmasters and teachers, and the question, how are they to be obtained?

I do not see much likelihood of the people ever

meeting the expenses of the European agency among them. It would be a painful position, even if practicable. We are very much better off than they, for they are often half clothed and half fed. But they could support their own native agents and schoolmasters, and they would, I believe, contribute to local objects. At any rate, it might be tried.

In a long letter, says the same magazine, written with his usual firm hand, Mr. Moffat, sen., discusses several important matters to be brought before the missionaries about to assemble at the Kuruman, and thus expresses his views of new measures for the extension of education:— Apart from your valuable suggestions, it was resolved by my son John and myself to bring the subject of a school for superior training prominently before the brethren. The want of such is becoming increasingly felt. It has been long felt, but there was no help for it, for here or elsewhere suitable pupils, or pupils of any kind, were not to be had. The state of public feeling in regard to education is very different now. We have hitherto had to jog on with the only material available, and, notwithstanding the lack of theological acquirements, we have not been disappointed ; but it is time a new order of things be introduced, by having a place, means afforded, and a period allowed, for educating those who are now anxious to advance in that kind of knowledge which will make them useful members of society. The kind and reasonable proposals made by the board to supply the wants felt, at Inyati, Shoshon, and Loghagheng, as well as a medical missionary, if deemed necessary, will be most gratifying to the hearts of all the brethren.

SUGGESTIONS AND REPLIES.

SOCIÉTÉ ÉVANGÉLIQUE DE LA FRANCE.

MY DEAR SIR,—A letter which appeared in one of your last year's numbers expressed on the Evangelical Society of France a judgment which is happily far from being accurate. We met lately many readers of your excellent periodical whom that letter had led to serious doubts about the soundness of our society. It is only owing to

peculiar circumstances that the letter answering those misapprehensions has been so much delayed.

Your correspondent said first that the Evangelical Society had some laxity in its doctrinal views ; and secondly, that for that very reason it had little success in its labours. Both these assumptions are without foundation.

The Evangelical Society was formed in 1833

by zealous Christians, who were deeply impressed by the feeling of the utter misery of the perishing souls, and the desire to save them. They knew for themselves that Jesus Christ, God manifest in the flesh, and offered as an atonement for our sins, was the only means of salvation, and they wanted to make Him known to the millions of their countrymen who had never heard of his grace. They adopted a short confession of faith which I transcribe. "The Gospel which our labourers have to propagate is summed up in the following doctrines: The fall of man and his state of condemnation, justification by faith, regeneration, the necessity of sanctification, in a word, salvation as a work of the grace and mercy of one God, Father, Son, and Holy Ghost, truths which the Holy Spirit connects with an admirable fulness of expressions in the following verse: 'Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.'" As the committee had lately to revise its statutes, it added to the confession of faith these words, "redemption by the atoning sacrifice of Jesus Christ." Every labourer connected with the society, and each member of the committee, must adhere to that doctrinal basis. In fact we do not know a single one of our agents who has departed from it. Such a case would be met by an immediate dismissal. And indeed how could a society of evangelisation leave aside that divine truth which is the only means to attain the contemplated end? Experience shows that wherever the utter misery of man and the infinite fulness of grace in Christ are diminished, the work of the Holy Spirit on the souls is checked. Moreover what could induce the members of our committee—all men overwhelmed with work—to take upon themselves the burden of our spiritual enterprise, and to involve themselves in heavy pecuniary responsibilities, if not the desire to bring souls to Christ? The Evangelical Society has no ecclesiastical aim, as the committee is composed of men belonging to the Reformed, the Lutheran, and the Free Church. The only tie which binds them together is that everlasting Gospel which is embodied in their doctrinal basis. There may be among them minor differences of opinion, but they all unite upon the end aimed at, which is the conversion of souls, and the means to be used, which is the faithful preaching of the Saviour. The four officers of the committee, viz. the two general secretaries, the treasurer, and the managing secretary, belong all to the so-called orthodox wing of our Evangelical

Christians. Moreover, as ecclesiastical extension, no mere conquest of an outward Protestantism, but the real conversion of souls, is the object in our view, we think that spiritual life is the only channel to impart itself. Other societies may employ orthodox ministers, who with a profession of truth have not yet experienced Christianity for themselves. Ours cannot. As we do not know the bottom of hearts, we may be deceived in single cases, but our principle is not responsible for these mistakes, for where are those who never err in the judgment of spiritual life?

I come now, my dear sir, to the second assumption, which is not more founded than the first. Evangelisation of France is a very difficult and uphill work. All our religious societies know what it is to sow with tears. But those who argue from our want of success had not yet attended our last anniversary, where Pastor Dusauge, of Sens, spoke to us of the multitudes which, in as many villages as he could visit, flocked to hear the Gospel, and listened for hours with deep emotion to the preaching of that thing so new to them—the love of God to poor sinners. In the Haute Vienne, where 1,500 Roman Catholics were brought to the knowledge of the Gospel, we hear constantly of triumphant deathbeds, where there was formerly nothing but materialism or superstition. We sent in July last a pastor to a town of Burgundy, which is a centre of ignorance and bigotry, and where there was not a single Protestant. After four months he was obliged to obtain a chapel for 300 hearers, and the admirable work begun in the town is now spreading over the surrounding country. In our several stations we number now 6,200 Roman Catholics, who are, more or less, under the spiritual influence of our labourers. Indeed these blessings are only a beginning, for there are still in France 35,500 townships (communes) where the sound of the Gospel has not yet been heard; where colporteurs have prepared the way by selling the Bible, but which no Scripture-reader has yet been able to visit. Therefore we need the active sympathy and the prayers of our brethren abroad. Let them first of all beseech the Lord to grant us, according to his promise, an abundant outpouring of the Holy Spirit upon our field of labour.

In the confidence that you will be kind enough to insert this letter in one of your first numbers, I remain, my dear sir, yours very faithfully,

G. FISCH.

Paris, le 18th March, 1869.

EVANGELICAL CHURCH AT PISA.

DEAR SIR,—I have observed the following statement at page 69 of this month's number of *Christian Work*:—"A remarkable decision in favour of religious liberty has lately been given in the case of a young Christian of Pisa connected with the Plymouth Brethren."

As a resident near Pisa, and a member of the FREE CHRISTIAN CHURCH to which Sig. L. Bianchi (the person referred to) belongs, I beg to state that this church is in *no way whatever* connected with Plymouth Brethren. The expenses of the work are entirely provided for by me, with the aid of a few personal friends in England, *none of whom* are Plymouth Brethren, but consist chiefly of members of the Church of England, and a few Presbyterians; and, as regards myself, I am not a member of any English sect or communion, but

in my occasional visits to my own country, I usually attend the Scotch Free Church.

I am anxious to make this known, on account of the training school which I am hoping to establish here, on a thoroughly *evangelical* but *unsectarian* basis, and which consequently I do not intend should be specially connected with, or under the control of, the Free Italian Church in Pisa. I cannot, however, resist transcribing the remarkable testimony to me to this little church in the published decision of the court of appeal in Lucca, in the matter of Sig. L. Bianchi. It is there stated, "that the religion professed by the appellant is the evangelical, and that *he belongs to one of the churches of that rite, which most rigorously interpret and observe the Bible doctrines.*"

I am, dear Sir, yours faithfully,

S. H. CARRUTHERS.

Cisanello, Pisa, March 10th, 1869.

LITERATURE.

DR. DE PRESSENSÉ has added to his many contributions to literature by giving a history of the relations of Church and State in France from 1789 to 1802.* He considers that everywhere upon the continent the old alliance of the Church and State is breaking up. In France the current is unmistakeable. At the very time when the second Roman expedition obtained its sad victory at Mentana, opinion was passionately pronounced, not only against the Roman theocracy, but against all State religions and all paid and protected worships. "The movement in this direction becomes every day more general and more powerful, and we may hope everything for its invigoration from the approaching council, which, by raising the temporal power to the height of a dogma, will precipitate its definitive fall." Dr. de Pressensé considers that nothing is more injurious than for the Church to be put under the hand of the State by an endowment for which she is dependent, and which may be at any time withdrawn. The book gives the debates that led to this position in France which he hopes soon to see changed and reformed. The subject is one, in all its aspects, engrossing much attention at present, and this is a valuable contribution to its literature.

* *The Church and the French Revolution: a History of the Relation of Church and State from 1789 to 1802.* By E. de Pressensé, D.D. London: Hodder & Stoughton. 1869.

Miss Mackenzie, the daughter of Bishop Mackenzie, continues her monthly publication, *The Net*,* with much ability. We have the annual volume before us, which is full of tales of missionary progress and adventure. There are also a number of good illustrations. Miss Mackenzie has herself the true spirit of the missionary, and throws herself with ardour into everything she describes. For any one desirous of a number of interesting missionary tales, no book could be better. The only fault is that her sympathies are too much with one school in the church.

Sabbath-schools are the great institutions of the modern church, and they are becoming continually more important in their operations. Nothing can be more useful to the superintendents and teachers of these schools than to have such a work as is here presented † to them. In America, the Sabbath-school system has been carried out to an extent and with a completeness which we have scarcely attained. Mr. Purdee is an American. He goes into the whole question of the work of the different departments, and the best method of teaching children of different ages, dealing also with the visiting of scholars,

* *The Net cast in many Waters: Sketches from the Lives of Missionaries.* For 1868. Edited by Anne Mackenzie. London: Bemrose & Sons.

† *The Sabbath-school Index.* By R. G. Purdee, A.M. With an Introductory Chapter by Rev. J. H. Wilson, M.A. London: James Nisbet & Co.

the art of questioning, preaching to children, &c. We can commend this as the very kind of book which many Sabbath-school teachers feel keenly the want of. It will suggest to them numbers of things, and it will enable superintendents to see how to have all their arrangements systematically and effectively made. Mr. Wilson's introductory chapter adapts the book to this country, and gives a valuable selection of books and periodicals suited to Sunday-school purposes.

Much has been written in regard to the Song of Solomon, descriptive of its symbolic character. There is often an attempt to make the symbolism much too minute. That the whole book is representative of the relation of Christ and his Beloved—the Redeemed Church—is manifest enough, from its position in the Scriptures, and other things, but that some special symbol is to be found in its every sentence we rather question. In the very method of its literature such interpretation is not suitable. Another book has been written with a new interpretation.* It introduces five or six speakers—Christ, the Jewish Church, the Gentile Church, these Churches combined, and the visible professing Churches; and is, we think, somewhat far-fetched and fanciful. There is much, however, that is beautiful and interesting, and probably true in various parts of the interpretation.

Books of meditation upon the inner aspects of the spiritual life are to be welcomed in these days of whirl and excitement. In *The Beauties of Holiness*† the Rev. P. W. Darnton has many valuable thoughts and hints as to the Christian life. He thinks with power and originality. The following extract on the value of Prosperity gives an idea of the healthy tone of his book:—"Prosperity is valuable because success of all kinds has a vitalising and nourishing effect upon the character. We grant the full value of affliction. By suffering the character is refined and made spiritual. Many deeds of evil habit are buried away in the fire of trouble; many excrescences are destroyed in the tribulation of life. By suffering good men are chastened for wrong, and their lives are pruned into vigour and beauty. But children do not develop by chastisement, nor do trees grow by pruning. No good life could continue healthy and happy if exposed to

unmitigated trouble. No holy character could expand and flower into beauty by the influences of suffering only. God never meant men for trouble, nor trouble for men; and if, in the conduct of his providence, sorrow is made a means of spiritual improvement, it is by its power to correct, and not by its power to nourish. Our nature needs joy. Man was born in Paradise, nourished in a garden. This nature of ours wants warmth to perfect it, and though, under the stress of stormy difficulty and chilly regions of suffering our characters may grow at a kind of arctic hardness and rude vigour, they will want something of the roundness and richness of symmetry produced by the warmer climates of prosperity and success. The difference often observed between children brought up amid much hardship and those fostered with care is just the kind of difference I am pointing out. While certain qualities of human nature attain great strength by the contests of poverty and struggles for existence, the finer, more beautiful features of character, need comfort and pleasure for their perfection." We might quote many similar passages exhibiting the healthiness and grasp of thought of the writer, as well as his true Christian spirit.

We welcome a little volume,* compiled by the Rev. Henry Allon, with great satisfaction, as a valuable aid to congregational praise. It contains well-made selections from the prose version of the Psalms, and also from other portions of the Sacred Scriptures. The latter is a distinguishing feature of the work, and we doubt not will help to bring it into general use. The words throughout are arranged to music of a very superior kind, both ancient and modern. We venture to believe that the excellencies of this little work, and Mr. Allon's well-known reputation, will secure it much favour.

Among books for children, none are more fitted to impress than fables or parables. They get a hold of the imagination which rivets to the memory the truth conveyed through their means. We have a book of this kind, exceedingly varied and very well written, in *Apologues and Allegories*,† which we are sure would be welcomed by, and be most useful to, the young.

* *The Threefold Mystery. Hints on the Song of Songs. Viewed as a Prophecy of the double united Church of Jew and Gentile.* London: S.W. Partridge & Co.

† *The Beauties of Holiness. Seven Sermons.* By the Rev. P. W. Darnton. London: Elliot Stock.

* *The Congregational Psalmist* (second section): *Chants, Sanctuses, &c.* Edited by the Rev. Henry Allon. London: Hodder & Stoughton; J. A. Novello. 1869.

† *Spiritual Fables, Apologues, and Allegories.* In prose and verse. By E. B. London: Reeves & Turner.

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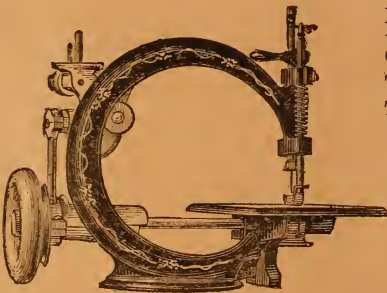
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